Introduction to the Study of New Testament Greek

J. H. Moulton
M.A.

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JAMES HOPE MOULTON, M.A.

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AN INTRODUCTION

TO THE STUDY OF

NEW TESTAMENT GREEK

BY

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Patri meo

doctissimo dilectissimo

hunc libellum dedico:

"inque tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo."

PREFACE

Some considerable responsibility attaches to the man who would fain add one more to the library of Introductions to New Testament Greek. I am happily able to shift the burden upon my friend the Editor of this series, who held that there was still a field for such a work as this, and offered me the privilege of attempting it under these eminently favourable auspices. I felt that, as a teacher of Comparative Philology, I could perhaps bring a desirable element into a small Greek Grammar: I have often had to lament the weaknesses in philology of even our best grammars, and I could at least hope to leave out what might some day have to be unlearned. But such a qualification is small indeed compared with another, without which I cannot tell how far I might have failed to learn the Greek I now aspire to teach. I have had the singular advantage of spending my whole life near the scholar to whom I dedicate a book which owes well-nigh everything save its faults to him. With him as my teacher in school-days, my model in maturer life, I

have learnt at least to admire and covet the "infinite capacity of taking pains." Only second to this has been the privilege of seeing his friends and colleagues on the New Testament Revision Company, who have been the glory of our University that owns and mourns them. To watch such men work is itself a liberal education.

My father's *Winer* has been, of course, the basis of my work throughout. Besides this, he has himself revised the whole. Unfortunately, his chronic state of overwork postponed his revision to the proof stage; and many improvements which I should have gratefully adopted had they forestalled the printer, were therefore made impossible by the rearrangements involved. My father must not bear responsibility for statements made here, as some of my final alterations have been necessarily made without submitting them to him. It has been gratifying to me that his criticisms have so rarely been due to his disagreeing with views I had expressed.

Other obligations have been incurred to the usual books of reference—the *Greek Grammars* of Rutherford and of Goodwin (ed. 1895), Thayer's *Grimm*, Bruder's *Concordance* (alas that I was too soon for the sorely needed new concordance!), and, of course, the grammatical notes in vol. ii. of Westcott and Hort's *Greek Testament*. Dr. Schmiedel's new German edition of *Winer* has been useful in the Accidence. Besides these may be mentioned standard philological works like the *Grammars* of Brugmann and Gustav

Meyer, and for Noun Syntax, Delbrück's new *Grundriss d. vergleich. Syntax.* In the latter subject I may acknowledge a debt to the lectures of my friend and teacher, Dr. Peile, Master of Christ's. I have had some trouble with a part of the Accidence I felt sorely tempted to omit, the Dual of Nouns and Adjectives, and some Optatives, in which the New Testament is not concerned. Doctors differ here; and though I have usually followed the judgment of Dr. Rutherford's *New Phrynichus*, I have sometimes ventured to take my own conclusion, on a review of the inscriptional evidence given by Meisterhans.

I am hoping to complete almost immediately a little pamphlet of Exercises, which may help the beginner in his first stages. Meanwhile, I may say a word or two as to his best *modus operandi*, should he begin his work without the Exercises or similar help. First as to books. All other texts of the Greek Testament are superseded by Westcott and Hort's (Macmillan: the text in one small volume, with a summary of the critical results developed in the larger edition, and a valuable list of quotations from the Old Testament). I have, generally speaking, ignored all other texts throughout this Grammar. It ought to be superfluous to say that the Revised Version is indispensable for all kinds of New Testament study; but we still somehow find people who might almost seem believers in the verbal inspiration of James I.'s translators. Besides these books, the student should use the very handy little pocket Lexicon by W. J. Hickie (Mac-

millan). The following pages will, I think, supply sufficient grammatical help until the student is able to leave the narrative parts of the New Testament. Even then I hope he will not find the Accidence incomplete. I recommend him to begin with a careful reading of the Accidence, keeping to the large print, and lingering on the declensions and conjugations just long enough for him to know where to turn up a form; then to spell out some easy part of a Gospel,—St. Matthew's perhaps suits best,—using the Revised Version, but rigidly insisting on getting a complete account of every form. The Indexes will often send him to a place where help is given. He should go on reading meanwhile in the Grammar, making more sure of the Accidence, and studying the Syntax to the end of Chap. V. The concluding chapter, except where some topic in it is directly referred to, may wait till he is a little more advanced. When he has reached this stage, the book may be read as a whole.

It only remains for me to express the very earnest wish that those who read this book may get at any rate one thing from it, a working conviction of the importance of grammar in the reverent and practical study of Holy Writ. I would not deny the possibility of overdoing it, nor wholly blame the poet who asks

> How to escape
> The critic who dissects the sacred page
> Till God's gift hangs on grammar, and the saint
> Is weaker than the sage.

But I think even the saint owes not a little to sages like Winer and Meyer for proving that God's gift speaks not uncertainly, that we are not dependent on a Book in which *I came* could mean *I shall come*, or *I know*, for dogmatic reasons, denote *I make known*. I have had to examine many papers written by men who preach, able men, some of whom evidently regard the learning of conjugations as inferior, not to say unspiritual, work. If they could only realise how many times this neglect of grammar leads them into serious misunderstanding of Scripture! If they could only taste the delight of finding veiled behind some point of grammar a hitherto unsuspected revelation of truth and beauty! Surely words which we believe "are spirit and are life" deserve more careful, more reverent reception than can be given by those who fail to remember that grammar means sense. Let the learner use my book to spell out these words of a supreme Authority, and take their meaning to heart, and I shall be well satisfied that my task has not been in vain—

πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

J. H. M.

THE LEYS SCHOOL, CAMBRIDGE,
September 1895.

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LIST OF THE PRINCIPAL ABBREVIATIONS

O.T. = Old Testament.
N.T. = New Testament.
LXX = the "Septuagint" Greek Version of the O.T.
MS. = manuscript; MSS. = manuscripts.
T.R. = Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.
A.V. = Authorised Version.
R.V. = Revised Version.
W.H. = Westcott and Hort's *New Testament in Greek.*
The text is identical in the larger (2 vols.) edition and the smaller: in the latter the *marginal* readings (*i.e.* readings almost deemed worthy of a place in the text) are placed at the bottom of the page. For the order of the Books, see Index I. at the end of this grammar.
Hickie = Greek-English Lexicon to the N.T., by W. J. Hickie.
a. = active
m. = middle } in the "List of Verbs."
p. = passive
Other abbreviations will explain themselves.

CORRIGENDA

Page 26, line 12 from bottom, *read* ἀθῷός.

„ 29, „ 3, *read* (mostly.

„ 29, „ 4 from bottom, *insert first two lines at page* 30.

„ 39, line 2, *for* γραμματεῖ *read* γραμματ-έε or -ῆ.

„ 44, „ 8 from bottom, *read* ταλειθά.

„ 78, „ 7 „ „ *read* ἦς.

„ 130, „ 3 „ „ *read* Rev. 1^{8}.

„ 191, „ 4, *read* John 15^{6}.

INTRODUCTION

THE LANGUAGE OF THE NEW TESTAMENT

THE language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators, so that it lends itself to the most literal rendering, and thus ensures that its message may be almost entirely preserved when the garb of another tongue has been assumed.

We describe this language firstly as *Greek*, and

secondly as *Hellenistic*, by which we imply that it is *Hebraic* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

I. *Greek* is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic family of languages (in England often, though not very accurately, known as "Aryan"), embracing the Sanskritic Indian languages, the Iranian, Armenian, Italic, Keltic, Germanic, Lithuanian, and Slavonic, with other less conspicuous branches. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes living (probably) somewhere south-east of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected between

English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the Iliad and Odyssey very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. *Ionic* reciters (compare the Hebrew *Yavan* as a name for Greece in general) adapted

the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and finally under Rome, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of a common Greek speech, based upon the language of Athens, whose intellectual greatness secured her dialect a primacy. But great numbers of words and forms originally peculiar to other dialects became embedded in the language resulting, which was known as the κοινή or "common" Greek. It is this which supplies the basis of the New Testament speech.

II. But this speech is also described as *Hellenistic* Greek. The term would strictly denote the transforming into Greek of that which was originally not Greek; but it is used as a technical

term, with countenance from the New Testament writers, for the Greek spoken by *Jews*. In Palestine itself Greek may not have penetrated very much beyond the educated and official classes, though there are good authorities who believe that the common people were bilingual (like the Welsh to-day), speaking Greek together with their native Aramaic. The latter was the language of the districts north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi*, *Ephphatha*, etc.—are in this dialect. The Jews of the Dispersion (see John 7^{35}, Jas. 1^{1}, R.V.) all spoke Greek habitually. For their use, during the third and second centuries B.C., was made the Greek Version of the Old Testament, which is called the Septuagint (LXX) from the legend that it was executed by *seventy* translators. The translation was made in Egypt, and the Greek is that spoken in Alexandria. But it is decidedly a dialect of translators, disfigured in many places with barbarisms which we ourselves can often see paralleled when foreigners try to turn their

literature into English. Hebrew grammar is sometimes as apparent as Greek; strange words and strange meanings are found; and we feel that a native Greek must sometimes have found difficulty in catching the meaning. The wide use of this great Version, from which most of the Old Testament quotations are made in the New Testament, is responsible for many of the features of New Testament Greek. A new sacred vocabulary was created, a few foreign constructions were admitted, and the elaborate delicacy of Attic, with its wealth of particles and its finely-marked distinctions, gave way before the simplicity and directness which were the features of Hebrew prose style. Except that we do not find Hebrew or Aramaic words largely incorporated in the Greek, we may thus roughly compare the foreign influence in Hellenistic to the influence of Norman-French on English in simplifying the structure of the language. Add to this the obvious fact that the New Testament Greek must often represent what was first thought out in Aramaic, and we can understand why the Greek is called *Hebraic*.

But we must be careful not to push this too

far. Even the Old Testament quotations in the New Testament will show us that the New Testament writers are free from trammels which hampered the translators of the Old. Their Greek is clearly original, the language of men who speak it with facility. This brings us to the statement that Hellenistic Greek is *colloquial.* Occasionally the writers indulge in something of the elaboration of literary style,—note especially St. Luke's preface,—but the historians generally prefer to use the simple directness of ordinary speech; and of the writers of Epistles, St. Paul, at any rate, with his practice of dictating, naturally fell into the spoken style. Now in spoken language intonation and gesture often render unnecessary the exactness of order and phrase which writing requires, while a speaker naturally avoids elaboration which would imperil clearness, even if it were possible for him to use it. Hence most of the niceties of language which contribute so much to the charm of Plato are absent from the New Testament, as no doubt they would have been from the conversation of the Greeks of Plato's day.

Closely connected with this is the fact that

New Testament Greek is *late*, dating four centuries after the close of what is called the classical period. Since Greek was a living language, it was necessarily undergoing changes in grammar and vocabulary all the time. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten. Smaller, but still considerable, changes would meanwhile be affecting the structure of the language. When some pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic Greek has nothing to fear.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of completeness, even to give the Dual Number, though it is unknown in New Testament Greek, and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.

ACCIDENCE

CHAPTER I

SOUNDS AND WRITING

1. THE Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the

older MSS. of the Greek Testament, not going out of use until about the ninth century A.D. Out of these letters was developed a more convenient *cursive* or "running" hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as uncial implies, with hardly any exception, superior antiquity, and therefore, almost inevitably, superior trustworthiness, to a cursive manuscript. In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books[1]; (2) the uncial letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

2.

A	Α	*α*	Alpha	*a*
B	Β	*β*	Bēta	*b*
Γ	Γ	*γ*	Gamma	*g*
Δ	Δ	*δ*	Delta	*d*

[1] Strictly, these capitals ought to be printed *upright*.

E	ϵ	ϵ, ε	Ei (Ĕpsīlon)	*ĕ* (short)
Z	ϛ	ζ	Zēta	*z*
H	η	η	Ēta	*ē* (long)
Θ	θ	θ, ϑ	Thēta	*th*
I	ι	ι	Iōta	*i*
K	κ	κ, ϰ	Kappa	*k*
Λ	λ	λ	Lambda	*l*
M	μ	μ	Mū	*m*
N	ν	ν	Nū	*n*
Ξ	ξ	ξ	Xī	*x*
O	ο	ο	Ou (Ŏmīcron)	*ŏ* (short)
Π	π	π	Pī	*p*
P	ρ	ρ	Rhō	*r*
Σ	ϲ	σ and ς	Sigma	*s*
T	τ	τ	Tau	*t*
Υ	υ	υ	U (Upsīlon)	*u*[1]
Φ	φ	φ, ϕ	Phī	*ph*
X	χ	χ	Chī	*kh* (*ch*)
Ψ	ψ	ψ	Psī	*ps*
Ω	ω	ω	Ō (Ōmega)	*ō* (long)

NOTE.—(*a*) In writing the cursive letters the student should observe the following points:—(1) *a* not like English *a*, but made in one stroke,

[1] English *y*, in words derived from Greek: thus *hypocrite* from ὑποκριτής.

like an 8 cut off and laid on its side; (2) be careful to distinguish γ (g) with tail; ν (n) with sharp point, no tail; υ (u) rounded.

(*b*) Before γ, κ, ξ, or χ, γ is pronounced *ng* (as in *sing*).

(*c*) The cursive form ς is only used at the end of a word. The other alternatives in the cursive column are mere matters of choice.

3. The ancient ***Pronunciation*** of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce ᾰ (short) as *a* in *hat*, ᾱ (long) as *a* in *hate*; ε as *e* in *get*, η as *ee* in *feet*; ῐ as *i* in *pit*, ῑ as *i* in *kite*; ο as *o* in *not*; υ short or long as *u* (*yoo*) in *unite*; and ω as *o* in *note*. Among the consonants few points need mentioning: γ and τ are always pronounced as in *get*, *ten*, except when γ has the value of *ng*; ζ is very commonly pronounced like *dz* in *adze*; and χ is pronounced like κ. There is no doubt whatever that our system would have made nearly all the vowels and many of the con-

sonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the nineteenth century, this does not matter, and it seems best to refer to larger books those who are curious to know the real pronunciation. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—*α* as in *a*h, *ε* as in m*ay*, *η* as in th*e*re, *ι* as in f*ee*t, *ο* as in wind*ow*, *υ* as French *u* or German *ü*, and *ω* as in sh*o*re.

4. *Breathings*

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough* breathing is *h*: thus *ἁ* is *ha*. The *smooth* breathing, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus *ἀ* is *a* as in English. Every word with initial *υ* has the rough breathing, which is also placed almost always over an initial *ρ*, making the sound *rh*, or rather *hr*, which existed in Old English, and may be heard in Welsh. In

the middle of a word ρρ is often written ῥῥ, *i.e.* *rrh.* A breathing is always placed over the *second* element when a diphthong is concerned: thus οὐ, not ὀυ.

5. *Vowels and Diphthongs*

The Vowels are (1) ε, ο, *short*, and η, ω, *long*, with α, which can be either short or long; (2) ι and υ, long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus αι (provincial *ai*, heard in the Parliamentary *Aye*!) αυ (*au*ght), ευ and ηυ (*eu*logy), οι (*boi*l) ου (*hou*se), but ει like ī in *i*sle. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the ι, when combined with the *long* vowels ᾱ, η, and ω, is written underneath ("*iota subscript*"). These diphthongs, ᾳ, ῃ, ῳ, are now pronounced like ᾱ, η, ω, and were never very clearly distinct.

To the diphthongs already mentioned should be added the combination υι, which we pronounce as *wi* in *wi*pe.

6. *Consonants*

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ, ρ, and the nasal liquids μ, ν, and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration; and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	Hard.	*Soft.*	*Aspirate.*
Labials . .	π	β	φ
Dentals . .	τ	δ	θ
Gutturals .	κ	γ	χ

Besides these there is the *Spirant* σ, ς.

Two other spirants existed in an earlier stage of the language, answering to our *y* (in *y*ou) and *w* (in *w*e). The latter survived in many Greek dialects, and was written *F* ("*digamma*"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the accidence. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the ***combination of consonants*** will need observation, especially in studying the verbs.

(*a*) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same *vertical* column of the table of mutes in § 6: *e.g.* $\gamma + \tau = \kappa\tau$, $\chi + \delta = \gamma\delta$, $\kappa + \theta = \chi\theta$.

(*b*) When mutes come before σ or μ, the differences between the vertical columns disappear. Thus—Labials $+ \sigma = \psi$, $+ \mu = \mu\mu$. Dentals $+ \sigma = \sigma$, $+ \mu$ (in verbs) $= \sigma\mu$. Gutturals $+ \sigma = \xi$, $+ \mu$ (in verbs) $= \gamma\mu$.

(*c*) Labials $+ y$ appear as $\pi\tau$. Hard and Aspirate Dentals or Gutturals $+ y$ become $\sigma\sigma$ or (rarely in N.T.) $\tau\tau$. Soft Dental or Guttural $+ y$ becomes ζ.

(*d*) When a word begins with a rough breathing or an aspirate, and the next syllable begins

with an aspirate, the former *h* is dropped: thus ἔ-χω for ἐ-χω (cf. the future ἕξω); τρι-χός for θρι-χός (cf. nominative θρίξ); and reduplications (§ 122) generally, as τί-θημι for θίθημι.

(*e*) A hard mute before a rough breathing becomes aspirate: thus οὐχ οὗτος for οὐκ, ἀφίημι for ἀπ' ἵημι. For other modifications in the forms of prepositions, see § 201.

8. *Vowel Lengthening and Combination*

(*a*) The group νσ (usually derived from ντσ) comes frequently in inflexions of nouns and verbs, and is never left unaltered; ν is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose ε is lengthened to ει and ο to ου, a peculiarity recurring when ε + ε or ο + ο contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 (ἄρχων and αἰών), 40, 42, etc.

(*b*) The long vowel ā was changed in Ionic and Attic to η: this is just what we have done with our ā, which was once like the Greek ā (*a*h), but is now generally the Greek η (*e* in

there). In Attic, however, an opposite tendency largely affected terminations, the reappearance of *ᾱ* when "*pure*" (*i.e.* following a vowel). There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the mixture of dialects in the *Κοινή*. The learner will often find *ᾱ* where the vowel is not "pure." This is generally due to *lengthening*, as in (*a*): thus *πᾶς*, *all*, is for *πᾰντς*.

(*c*) When vowels come together in the same word they are generally combined, or *contracted*. (We must not stop to explain the various causes which prevent contraction in a considerable number of words.) The following rules give the contractions which are needed for the "Contracted Verbs" (§§ 96–108):—

α followed by anything containing *ο* or *ω* makes *ω*, followed by anything else makes *ᾱ*. If there is an *ι* in this second syllable it is *subscript* in the contracted syllable resulting. Thus *ἐτίμα* (*-αε*), *τιμᾶτε* (*-άητε*), *τιμᾷ* (*-άει* or *-άῃ*), *τιμῶ* (*-άω* or *-άου*), *τιμῶεν* (*-άοιεν*).

ε is dropped before long vowels and diphthongs. With *ε* it makes *ει*, with *ο* makes *ου*. Thus *φιλῶ* (*έω*), *φιλοῦ* (*-έου*), *φιλεῖ* (*-έει*), *φιλῇ*

(-*έῃ*), *φιλῆτε* (-*έητε*), *φιλοῖεν* (-*έοιεν*), *ἐφίλει* (-*εε*), *φιλοῦμεν* (-*έομεν*).

ο is dropped before *ω* and *ου*, makes *ου* with a following *ε* or *ο*, *ω* with a following *η*, and *οι* with anything containing *ι*. Thus *δηλῶ* (-*όω*), *δηλοῦ* (-*όου*), *δήλου* (-*οε*), *δηλοῦμεν* (-*όομεν*), *δηλῶτε* (-*όητε*), *δηλοῖ* (-*όει* or -*όῃ* or-*όοι*).

The most important additional contractions to be applied in the nouns are *εα* to *η* and *οα* to *ω*.

(*d*) Sometimes this vowel contraction takes place when two words are brought together. The resulting vowel is then marked with ᾽ ("*coronis*," like a smooth breathing), and the process is called ***Crasis***, *i.e.* "mixing." Thus *κἄν* = *καὶ ἐάν* or *καὶ ἄν*; *κἀγώ*, *κἀμοί* = *καὶ ἐγώ*, *καὶ ἐμοί*; *κἀκεῖ* = *καὶ ἐκεῖ* (so *κἀκεῖθεν* and *κἀκεῖνος*); *τοὐναντίον* = *τὸ ἐναντίον*; *τοὔνομα* = *τὸ ὄνομα*; *ταὐτά* = *τὰ αὐτά*. No other examples occur in the New Testament.

(*e*) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is ***elided***, *i.e.* cut off, and an apostrophe

above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, *e.*) applies here. Thus παρ' ὧν for παρὰ ὧν, δ' ἄν for δὲ ἄν, ἀφ' οὗ for ἀπὸ οὗ, ἀφίστημι for ἀπο-ΐστημι.

9. *Word Endings*

(*a*) In pure Greek words no consonant except ν, ρ, and ς can end the word; all others are dropped if they are left at the end in inflexion: thus γύναι, *O woman*, for γυναικ. The only normal exceptions are the words ἐκ, *out of*, and οὐκ, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(*b*) Final -ε and -ι are very frequently found with a *moveable* ν added (νῦ ἐφελκυστικόν = "*n* attached"). The inflexions which admit it are printed with -ε(ν), -ι(ν), in the Grammar. In a few words—οὕτω(ς), μέχρι(ς), ἄχρι(ς), ἐξ or ἐκ—there is a moveable ς.

10. *Accentuation*

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The ***Acute,*** as τίς, denotes a rising inflexion, such as we use in the last syllable of "*really?*" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The ***Grave,*** as τὶς, was the falling inflexion, as on the *y* in "*really!*" used as an interjection. The ***Circumflex,*** as in πῶς, is a combination (῀ = ´ + `); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "*Oh!*" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms

are only distinguishable by the accent. Thus ποιῆσαι is an infinitive active, ποιήσαι an optative, ποίησαι an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus ἐποίησᾰν, *they made*, might have been accented ἐποιησάν or ἐποιῆσαν: ἐνόμισᾰν, *they thought*, might have been accented ἐνομισάν or ἐνόμισαν. If the vowel of the last syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus νομίσᾱς, *having thought*, might have been also accented νομισᾶς or νομισάς. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the ***Enclitics,*** which attach their accent to the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is dissyllabic, it retains an accent on its second syllable. Thus εἴ τις, ἀθῷός εἰμι, λόγος τις, λόγου τινός; also φῶς ἐστὶν—*cf.* the definition of the circumflex, § 10. The principal enclitics are the pronouns μου, μοι, με, and σου, σοι, σε (except when emphatic), τις indefinite (τινές, τινῶν, etc.), and the adverbs που, ποθέν, ποτέ, πω, πως; the present indicative of εἰμί, *be* (§ 159), and φημί, *say* (except in second person singular), and the particles γε, τε, τοι. These are given without accent, except in the dissyllabic forms, which sometimes show the accents given. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus ὥστε, ὅστισουν.

13. There are also a few words called ***Proclitics,*** which never show an accent. These are ὁ, ἡ, οἱ, αἱ, εἰς, ἐξ, ἐν; εἰ, ὡς. So also οὐ (οὐκ), unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. Τίς and τί are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final -αι or -οι is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive πόληος, for instance, from πόλις, *city*, has given an otherwise impossible accent to its derivative πόλεως.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

17. *Punctuation and Word-Division*

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.

CHAPTER II

DECLENSION

18. GREEK is a highly inflected language, retaining in great abundance the primitive inflexions which English has long ago lost, and even inventing others by the use of Analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. ***Gender*** is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely *grammatical* gender.) Greek, like Hebrew, had three ***Numbers,*** Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The ***Cases*** are all familiar to students of English grammar: *Nominative, Vocative, Accusative, Genitive, Dative.* Their

functions will be explained under the Syntax (ch. ii.): no help for this purpose can be got from the names, which are mere labels mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:—

(*a*) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(*b*) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in *-α*, unless contraction has taken place.

(*c*) The Genitive plural always ends in *-ων*.

(*d*) The Dative singular everywhere ends in *-ι*, except in the proper name *Ἰησοῦς*. In the

(*e*) In the Dual there are only two distinct forms, one for Nominative, Vocative, and Accusative, the other for Genitive and Dative.

First and Second Declension this -ι is regularly *subscript* (§ 5).

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the ***Stem***, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the -ν or -α which marks the accusative singular, or, in neuters of the Third Declension, the -ος of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The ***Root*** is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

22. DEFINITE ARTICLE

The Definite Article, ὁ, ἡ, τό, *the*, is thus declined—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	τόν	τήν	τό	τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

Dual N.V.A. τώ, G.D. τοῖν, for all genders.

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; ἡ ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

NOUNS

23. *First Declension*

This declension includes feminine nouns ending in *α* and *η* in the nominative singular, and a smaller number of masculine nouns in *ας* and *ης*. There are five different models of declension in the singular, shown below in the words ἡμέρα, *day*; δόξα, *glory*; φωνή, *voice*; νεανίας, *young man*; and κριτής, *judge*. In the dual and plural the declension is always the same.

Historically the declension is divisible into *-ᾱ* stems (ἡμέρα, φωνή, νεανίας, κριτής), and *-yᾱ* stems (δόξᾱ and some of those like ἡμέρα).

24. *Singular*

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρᾳ	δόξῃ	φωνῇ	νεανίᾳ	κριτῇ

Dual	*Plural*
N.V.A. ἡμέρα	N.V. ἡμέραι
G.D. ἡμέραιν	A. ἡμέρας
	G. ἡμερῶν
	D. ἡμέραις

Nouns in *α pure* (§ 8, *b*) are declined like ἡμέρα; others ending in *-α* follow δόξα; those in *-η* are like φωνή; those in *-ης* like κριτής;[1] while a few proper names in *-ας* follow νεανίας. It must be remembered that there are nouns in the *third* declension ending in *α*, *ας*, and *ης*; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. Βορρᾶς, *the north*; μαμωνᾶς, *mammon*, and a few proper names in *ας*, like Κηφᾶς, Καιάφας, Βαρνάβας, Σατανᾶς, make their

[1] Some nouns make voc. in *-η*, as ᾅδης, *Hades*, voc. ᾅδη, which occurs once in the T.R.

genitive in *α*, otherwise following *νεανίας*. *Μνᾶ*, *pound*, follows *ἡμέρα*.

2. A few nouns in *ρα* have genitive and dative in *ης*, *ῃ*, like *δόξα*. Thus *Σάπφειρα*, *Sapphira*; *πρῷρα*, *prow*; *πλήμμυρα*, *flood*; *σπεῖρα*, *cohort*; *μάχαιρα*, *sword*. In some late MSS. they are declined regularly with *-ας*, *-ᾳ*. The converse appears in the gen. *Λύδδας*, from *Λύδδα*, *Lydda*, and *Μάρθας*, from *Μάρθα*, *Martha*.

26. *Second Declension*

This declension includes masculine nouns in *ος*, a small number of feminines in *ος*, and neuter nouns in *ον*. There are also a few nouns in *ως*; while nouns in *-οος*, and one in *-εον*, sometimes show contracted forms. The following is the common declension, exemplified in *ὁ λόγος* (masc.), *word*; *ἡ ὁδός* (fem.), *way*; *τὸ παιδίον* (neut.), *child*. The stem is in *ο-*.

Singular

N.	λόγος	παιδίον
V.	λόγε	
A.	λόγον	
G.	λόγου	παιδίου
D.	λόγῳ	παιδίῳ

Dual

N.V.A.	λόγω	παιδίω
G.D.	λόγοιν	παιδίοιν

Plural

N.V.	λόγοι	παιδία
A.	λόγους	
G.	λόγων	παιδίων
D.	λόγοις	παιδίοις

All masculine or feminine nouns in ος are declined like λόγος, and all neuter nouns in ον like παιδίον.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, *b*. Thus, decline νεώς, *temple* (in the N.T. ναός). *Sing.* N.V. νεώς, A. νεών, G. νεώ, D. νεῴ; *Dual* N.V.A. νεώ, G.D. νεῴν; *Plur.* N.V. νεῴ, A. νεώς, G. νεών, D. νεῴς.

28. NOTE.—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have ὀστοῦν, *bone*, for ὀστέον, the other cases being uncontracted. Χοῦς (for χόος), *dust*, has accusative χοῦν (for χόον), and similarly νοῦς (νόος), *mind*, acc. νοῦν,

and πλοῦς (πλόος), *voyage*, acc. πλοῦν; but the two latter have in the N.T. passed into the third declension (see § 34).

2. The proper names Ἀπολλώς and Κῶς belong to this declension (cf. § 27). The former makes acc. Ἀπολλών or Ἀπολλώ, gen. Ἀπολλώ. The latter has acc. Κῶ (T.R. Κῶν).

3. Here also should be classified the proper name Ἰησοῦς, derived from the Hebrew. The declension is unique from the absence of ι in the dative. The forms are—V. Ἰησοῦ, A. Ἰησοῦν, G. Ἰησοῦ, D. Ἰησοῦ.

29. *Third Declension*

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in ν, ρ, ς (ξ and ψ); in neuter nouns the terminations are α (all but one are in μα), ι, ν, ρ, ς, υ. The genitive singular always ends in ς, the dative in ι, which is not subscript; the nominative, vocative, and accusative plural end in ς, except, of course, in neuters, and the dative has the termination -σι(ν). The declension can almost always be found from the models given, when

the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off: see § 20.

30. A.—*Nouns with Consonant Stems*

Stem	σαρκ-	ποιμεν-	ἡγεμον-	ἀρχοντ-
	(ἡ) *flesh*	(ὁ) *shepherd*	(ὁ) *governor*	(ὁ) *ruler*
		Singular		
N.V.	σάρξ	ποιμήν	ἡγεμών	ἄρχων
A.	σάρκα	ποιμένα	ἡγεμόνα	ἄρχοντα
G.	σαρκός	ποιμένος	ἡγεμόνος	ἄρχοντος
D.	σαρκί	ποιμένι	ἡγεμόνι	ἄρχοντι
		Dual		
N.V.A.	σάρκε	ποιμένε	ἡγεμόνε	ἄρχοντε
G.D.	σαρκοῖν	ποιμένοιν	ἡγεμόνοιν	ἀρχόντοιν
		Plural		
N.V.	σάρκες	ποιμένες	ἡγεμόνες	ἄρχοντες
A.	σάρκας	ποιμένας	ἡγεμόνας	ἄρχοντας
G.	σαρκῶν	ποιμένων	ἡγεμόνων	ἀρχόντων
D.	σαρξί(ν)	ποιμέσι(ν)	ἡγεμόσι(ν)	ἄρχουσι(ν)

Stem	ἀλεκτορ-	παιδ-	σωτηρ-	πνευματ-
	(ὁ) *cock*	(ὁ, ἡ) *boy, girl*	(ὁ) *saviour*	(τό) *spirit*
		Singular		
N.	ἀλέκτωρ	παῖς	σωτήρ	πνεῦμα
A.	ἀλέκτορα	παῖδα	σωτῆρα	
G.	ἀλέκτορος	παιδός	σωτῆρος	πνεύματος
D.	ἀλέκτορι	παιδί	σωτῆρι	πνεύματι
		Dual		
N.V.A.	ἀλέκτορε	παῖδε	σωτῆρε	πνεύματε
G.D.	ἀλεκτόροιν	παίδοιν	σωτήροιν	πνευμάτοιν
		Plural		
N.V.	ἀλέκτορες	παῖδες	σωτῆρες	πνεύματα
A.	ἀλέκτορας	παῖδας	σωτῆρας	
G.	ἀλεκτόρων	παίδων	σωτήρων	πνευμάτων
D.	ἀλέκτορσι(ν)	παισί(ν)	σωτῆρσι(ν)	πνεύμασι(ν)

αἰών (ὁ), *age*, may be declined by simply substituting its stem (*αἰων-*) for the stem *σωτηρ-* above; but in dat. pl. it makes *αἰῶσι(ν)*: see § 8, *a*.

NOTE.—No separate vocative forms occur in the N.T. for any of these types; in Attic we find *ἄλεκτορ, παῖ, σῶτερ*.

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like *πατήρ, father*, are declined *μήτηρ, mother*;

θυγάτηρ, *daughter*; and γαστήρ, *belly*. Ἀνήρ, *man*, is declined essentially on the same principle, but inserts δ as a transition sound between ν and ρ.

	Singular		*Plural*	
N.	πατήρ	ἀνήρ	πατέρες	ἄνδρες
V.	πάτερ	ἄνερ	πατέρες	ἄνδρες
A.	πατέρα	ἄνδρα	πατέρας	ἄνδρας
G.	πατρός	ἀνδρός	πατέρων	ἀνδρῶν
D.	πατρί	ἀνδρί	πατράσι(ν)	ἀνδράσι(ν)

Dual

N.V.A. πατέρε ἄνδρε G.D. πατέροιν ἀνδροῖν

32. B.—*Nouns with Vowel Stems*

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in *s*, *y*, or *w*, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

	(ὁ) *fish*	(ὁ) *scribe*	(ἡ) *city*	(τό) *race, kind*
		Singular		
N.	ἰχθύς	γραμματεύς	πόλις	γένος
V.	ἰχθύ	γραμματεῦ	πόλι	
A.	ἰχθύν	γραμματέα	πόλιν	
G.	ἰχθύος	γραμματέως	πόλεως	γένους
D.	ἰχθύι	γραμματεῖ	πόλει	γένει

Dual

N.V.A.	ἰχθύε	γραμματεῖ	πόλει	γένει
G.D.	ἰχθύοιν	γραμματέοιν	πολέοιν	γενοῖν

Plural

N.V.	ἰχθύες	γραμματεῖς	πόλεις	γένη
A.	ἰχθύας			
G.	ἰχθύων	γραμματέων	πόλεων	γενῶν / γενέων
D.	ἰχθύσι(ν)	γραμματεῦσι(ν)	πόλεσι(ν)	γένεσι(ν)

βοῦς (ὁ), *ox*, is declined thus—V. βοῦ, A. βοῦν, G. βοός, D. βοΐ: *Du.* N.V.A. βόε, G.D. βοοῖν: *Plur.* N.V. βόες, A. βόας, G. βοῶν, D βουσί(ν).

NOTE.—No vocatives occur in the N.T., except of the type γραμματεῦ. Two or three deviations from Attic declension may be left without comment.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. σάρξ. Nouns in -ξ, gen. -κος, -γος, -χος, (the last two substituting γ or χ for κ through-

out). Also nouns in -ψ, gen. -πος or -βος, substituting ψ for ξ and π or β respectively for κ.

ποιμήν. Nouns in ην, except μήν, *month*, Ἕλλην, *Greek*, which have η for ε.

ἡγεμών. Nouns in -ων, gen. -ονος.

αἰών. Nouns in -ων, gen. -ωνος.

ἄρχων. Nouns in -ων, gen. -οντος.

σωτήρ. All masc. and fem. nouns whose gen. is formed by adding -ος to the nom. In the dat. plur. these simply add -σι(ν) to the form of the nom. sing., unless that ends in -ν, when they drop the ν before the -σι: so the μήν and αἰών types above.

ἀλέκτωρ. Nouns in -ωρ, gen. -ορος; also (with η and ε for ω and ο respectively) nouns in -ηρ, gen. -ερος.

παῖς. Masc. and fem. nouns in -ς, gen. -δος and -τος (with τ substituted throughout for δ).

πνεῦμα. Neuter nouns in -μα.

34. *B.* γένος. Neuter nouns in -ος, gen. -ους.

πόλις. Nouns in -ις, gen. -εως; especially abstracts in -σις (-ψις, -ξις, -τις).

There is also the neuter σίναπι, *mustard*, gen. σινάπεως.

ἰχθύς. Nouns in *-υς*, gen. *-υος*.

γραμματεύς. Nouns in *-ευς*.

βοῦς. In singular only, *νοῦς*, *πλοῦς*, *χοῦς*: see Second Declension.

35. *Isolated Nouns*

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

αἰδώς (*ἡ*), *reverence*—G. *αἰδοῦς* (= *-όος*). A. *αἰδῶ* (= *-όα*). D. *αἰδοῖ*. No Dual or Plur.

ἅλς (*ὁ*), *salt*—G. *ἁλός*. Usually in N.T. *ἅλας* (*τό*), G. *ἅλατος*.

ἀρνάς (*τούς*) *lambs* (A. Pl.)—No N. Sg.; G. *ἀρνός*, under which it is found in dictionaries, or under *ἀρήν*.

γάλα (τό), *milk*—G. γάλακτος.

γῆρας (τό), *old age*—D. γήρει (T.R. γήρᾳ). Attic like κρέας: see below.

γόνυ (τό), *knee*—G. γόνατος, and rest like πνεῦμα.

γυνή (ἡ), *woman, wife*—V. γύναι, A. γυναῖκα, G. γυναικός, etc., like σάρξ.

δάκρυ (τό), *tear*—D. Pl. δάκρυσι(ν). Rest from δάκρυον (τό, 2nd Decl.).

Διός—see Ζεύς.

ἔρις (ἡ), *strife*—like παῖς, but A. Sg. ἔριν, N. Pl. ἔρεις (like πόλις) as well as ἔριδες.

Ζεύς (ὁ), *Zeus* (Latin, *Jupiter*)—A. Δία, G. Διός. Attic V. Ζεῦ, D. Δΐ.

ἥμισυ (τό), *half*—G. ἡμίσους (= -εος), A. Pl. ἡμίση (= -εα) in some editions: better ἡμίσια (for ἡμίσεια? cf. the fem.). In Attic an adj. ἥμισυς -εια -υ, like ὀξύς, § 40.

θρίξ (ἡ), *hair*—G. τριχός, etc., like σάρξ, but D. Pl. θριξί(ν). See § 7, *d*.

ἱμάς (ὁ), *thong*—G. ἱμάντος, D. Pl. ἱμᾶσι(ν).

κλείς (ἡ), *key*—like παῖς; but A. Sg. κλεῖν and κλεῖδα, Pl. κλεῖς and κλεῖδας: cf. ἔρις.

Κλήμης (ὁ), *Clement*—G. Κλήμεντος.

κρέας (τό), *flesh*—G. κρέως (= -αος), N.A. Pl.

37. *Hebrew Proper Names*

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in *α*, *η*, *ας*, *ης*, and *ος*, with *Ἰησοῦς*. The following are declined according to the third declension, with various irregularities:—

Βαβυλών (ἡ), *Babylon*—like *αἰών*.

Ἰωάννης (ὁ), *John*—(1st Decl.) also D. Ἰωάνει.

Ἰωσῆς (ὁ), *Joses*—G. Ἰωσῆτος (some MSS. Ἰωσῆ).

Λευίς (ὁ), *Levi*—A. Λευίν. Also Λευείς, A. -ν, and Λευεί indeclinable.

Μανασσῆς (ὁ), *Manasseh*—A. Μανασσῆ, also (1st Decl.) Μανασσῆν. G. Μανασσῆ perhaps implies an indeclinable form.

Μωυσῆς (ὁ), *Moses*—A. Μωυσέα, G. Μωυσέως, D. Μωυσεῖ (like *βασιλεύς*); also (1st Decl.). A. Μωυσῆν, D. Μωυσῇ. Inferior MSS. write Μωσῆς.

Σαρών (ὁ), *Sharon*—like *αἰών*.

Σιδών (ἡ), *Zidon*—like *αἰών*.

Σίμων (ὁ), *Simon*—like *αἰών*. Also Συμεών, indeclinable.

Σολομών (ὁ), *Solomon*—like *αἰών*. Also A. Σολομῶντα, etc.

38. **ADJECTIVES**

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in *α* or *η*.

39. I. *Adjectives of the Second and First Declension*

(*a*) *With distinct feminine.*

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like *ἡμέρα* when the masculine ends in *-εος*, *-ιος*, or *-ρος*, and like *φωνή* otherwise. Thus decline *καλός*, *good*; *ἅγιος*, *holy*: the latter, of course, only differs from the former in the terminations of the singular.

Singular

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	καλός	καλή	καλόν	ἅγιος	ἁγία	ἅγιον
V.	καλέ	καλή	καλόν	ἅγιε	ἁγία	ἅγιον
A.	καλόν	καλήν	καλόν	ἅγιον	ἁγίαν	ἅγιον
G.	καλοῦ	καλῆς	καλοῦ	ἁγίου	ἁγίας	ἁγίου
D.	καλῷ	καλῇ	καλῷ	ἁγίῳ	ἁγίᾳ	ἁγίῳ

Plural

N.V.	καλοί	καλαί	καλά
A.	καλούς	καλάς	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς

Dual

N.V.A.	καλώ	καλά	καλώ
G.D.	καλοῖν	καλαῖν	καλοῖν

There are also the contracted adjectives, in

which the original -εος or -οος has become -ους. Thus decline χρυσοῦς (= -έος), *golden*—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.V.	χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
A.	χρυσοῦν	χρυσῆν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D.	χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς

Dual

N.V.A. χρυσώ χρυσᾶ χρυσώ G.D. χρυσοῖν χρυσαῖν χρυσοῖν

It will be seen that in the neut. pl. nom. and acc. the ᾶ is not the regular contraction, for -εα would become -η, and -οα, -ω, see § 8, *c.*: it is assimilated to the normal -α of the neut. pl. So with the fem. διπλῆ, from διπλοῦς (-όος), *double*. The irregular acc. sing. fem. χρυσᾶν occurs in Rev. 1[13].

When ρ precedes the last syllable of the *contracted* word, η becomes α; thus from σιδηροῦς, *of iron*—

N. Sing. σιδηροῦς σιδηρᾶ σιδηροῦν

and so on, with α in the feminine throughout.

(*b*) A considerable number of adjectives in -ος have no distinct feminine, and are declined like καλός with feminine omitted. With these are classified two in -ως (in N.T. only nom. sing.),

which may be declined by combining the masculine and feminine type *νεώς* (§ 27) with a corresponding neuter. These are, *ἵλεως*, *propitious*, and *ἀνίλεως* (T.R.), *unpropitious*: neut. N.V.A. sing. *ἵλεων*, pl. *ἵλεα* (*ἵλεω*).

40. II. *Adjectives of the Third and First Declension*

(*a*) *With distinct feminine forms.*

These are in *-α* like *δόξα*, or (if *ι* or *ρ* precedes) like *ἡμέρα*, just as in the nouns.

Three types of declension have a more or less considerable following. Decline thus *πᾶς*, *all*; *ἑκών*, *willing*; *ὀξύς*, *sharp*.

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
A.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
N.	ἑκών	ἑκοῦσα	ἑκόν	ἑκόντες	ἑκοῦσαι	ἑκόντα
A.	ἑκόντα	ἑκοῦσαν	ἑκόν	ἑκόντας	ἑκούσας	ἑκόντα
G.	ἑκόντος	ἑκούσης	ἑκόντος	ἑκόντων	ἑκουσῶν	ἑκόντων
D.	ἑκόντι	ἑκούσῃ	ἑκόντι	ἑκοῦσι(ν)	ἑκούσαις	ἑκοῦσι(ν)

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	ὀξύς	ὀξεῖα	ὀξύ	ὀξεῖς	ὀξεῖαι	ὀξέα and -ᾶ
A.	ὀξύν	ὀξεῖαν	ὀξύ	ὀξεῖς	ὀξείας	ὀξέα and -ᾶ
G.	ὀξέως	ὀξείας	ὀξέως	ὀξέων	ὀξειῶν	ὀξέων
D.	ὀξεῖ	ὀξείᾳ	ὀξεῖ	ὀξέσι(ν)	ὀξείαις	ὀξέσι(ν)

Dual

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.V.A.	ἑκόντε	ἑκούσα	ἑκόντε	ὀξεῖ	ὀξεία	ὀξεῖ
G.D.	ἑκόντοιν	ἑκούσαιν	ἑκόντοιν	ὀξέοιν	ὀξείαιν	ὀξέοιν

A voc. sg. masc. ὀξύ is found in Attic: other vocatives agree with nominative. πᾶς by its meaning is precluded from having a dual: the endings are N.V.A. -άντε, -άσα, -άντε; G.D. -άντοιν, -άσαιν, -άντοιν. In the gen. sg. masc. and neut. some texts have the Attic ὀξέος.

Like ἑκών are ἄκων, *unwilling*, and all *uncontracted* participles in -ων (*i.e.* not in -ῶν).

Like πᾶς are ἅπας, *all*, and participles in -ας.

Like ὀξύς are all adjectives in -υς (not -ους), except πολύς.

41. The very common adjectives πολύς, *many*, and μέγας, *great*, are thus declined—

N. Sg.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
A. Sg.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
G. Sg.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου

and the rest as from πολλός, μεγάλος (like καλός).

Μέλας, *black*, has fem. μέλαινα, neut. μέλαν, gen. sing. μέλανος, μελαίνης, dat. pl. μέλασι(ν), etc. (Voc. μέλαν.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, etc.). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in -άω, -έω -όω (see §§ 96–108), whose active present participles were originally declined like ἑκών, show forms disguised by contraction. Thus τιμῶν (for -άων), *honouring*; φιλῶν (for -έων), *loving*. Like φιλῶν is δηλῶν (for -όων), *making clear*.

N. Sg.	τιμῶν	τιμῶσα	τιμῶν
G. Sg.	τιμῶντος	τιμώσης	τιμῶντος
D. Pl.	τιμῶσι(ν)	τιμώσαις	τιμῶσι(ν)
N. Sg.	φιλῶν	φιλοῦσα	φιλοῦν
G. Sg.	φιλοῦντος	φιλούσης	φιλοῦντος
D. Pl.	φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

Perfect participles active (§ 68) are like *εἰδώς, knowing* (from *οἶδα*, § 164).

N. Sg.	*εἰδώς*	*εἰδυῖα*	*εἰδός*
G. Sg.	*εἰδότος*	*εἰδυίας*	*εἰδότος*
D. Pl.	*εἰδόσι(ν)*	*εἰδυίαις*	*εἰδόσι(ν)*

In the best texts we find an irregular gen. sg. fem. *συνειδυίης* in Acts 5^2: see § 25, 2.

Ἑστώς, *standing* (from *ἵστημι*, § 180), has neuter *ἑστώς* as well as *ἑστός*. This word is declined gen. sg. *ἑστῶτος*, *ἑστώσης*, etc.

πεισθείς, persuaded, will serve as model for the numerous participles in *-είς*.

N. Sg.	*πεισθείς*	*πεισθεῖσα*	*πεισθέν*
G. Sg.	*πεισθέντος*	*πεισθείσης*	*πεισθέντος*
D. Pl.	*πεισθεῖσι(ν)*	*πεισθείσαις*	*πεισθεῖσι(ν)*

Attic has also adjectives in *-εις, -εσσα, -εν*; gen. *-εντος, -εισης*; dat. pl. *-εσι(ν)*, etc.; so *χαρίεις, graceful.*

Δεικνύς, showing, is a participle form only found twice in the N.T. It proceeds thus:— nom. *-ύς, -ῦσα, -ύν*; gen. *-ύντος, -ύσης*; dat. pl. *-ῦσι (ν), -ύσαις*, etc.

Διδούς, giving, and other participles in *-ούς*,

proceed thus: — nom. *-ούς, -οῦσα, -όν*; gen. *-όντος, -ούσης*; dat. pl. *-οῦσι(ν), -ούσαις*, etc.

43. III. *Adjectives of the Third Declension*

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both numbers has a separate form. Three types will include nearly all the adjectives of this formation. Thus decline *σώφρων, wise*; *μείζων, greater*; *ἀληθής, true*—

N. Sg. *σώφρων*	neut.	Pl. *σώφρονες*	neut.
A. Sg. *σώφρονα*	*σῶφρον*	Pl. *σώφρονας*	*σώφρονα*

and the rest like *ἡγεμών* (§ 30), but voc. *σῶφρον* in Attic.

Like *σώφρων* are all *positive* adjectives in *-ων*, except *ἑκών* and *ἄκων* (§ 40); also *ἄρρην* or *ἄρσην, male* (putting *η* for *ω* and *ε* for *ο*).

Μείζων and other *comparatives* in *-ων* are declined like *σώφρων*, but have the following forms as alternatives:—acc. sg. m. f. *μείζω* (= *-οα*); nom. and acc. pl. m. f. *μείζους* (= *-οες* in nom.); nom. and acc. pl. neut. *μείζω* (= *-οα*). These are from a different stem.

This stem was in *-οσ-*, the *σ* regularly falling out between vowels; the full declension would have been on the model of *αἰδώς* (§ 35), extended to the other numbers and the neuter gender.

Ἀληθής and the other adjectives in *-ης* (except *πένης*) have stems in *-εσ-*, like *γένος* (§ 33), and (when the *σ* is lost between vowels, § 6) similar contractions result. The only difference as compared with *γένος* is in the nom. and acc. sg. and pl. Thus:—nom. sing. *ἀληθής* (m. f.), *ἀληθές* (n.); pl. *ἀληθεῖς* (m. f.), *ἀληθῆ* (n.); acc. sg. *ἀληθῆ* (m. f.); pl. *ἀληθεῖς* (m. f.). (Voc. in Attic *ἀληθές*.)

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are "adjectives of one termination," *i.e.* they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† *πένης*, *poor*—Gen. *πένητος*, Dat. pl. *πένησι(ν)*.

† *ἅρπαξ*, *ravening*—Gen. *ἅρπαγος*, like *σάρξ*, § 33.

† *αὐτόχειρ*, *with one's own hand* — like *χείρ*.

νῆστις, *fasting*—like *πόλις*. The neuter is

not found. In some editions an accus. pl. *νήστῑς* is found instead of *νήστεις*.

τετράπους, *quadruped*—like *πούς*. Neut. sg. *τετράπουν*, pl. *τετράποδα*.

45. *Comparison of Adjectives*

Two sets of suffixes are used, viz. *-τερος -τατος*, and *-ῐ́ων -ιστος*.

I. In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting *-τερος* for the final *-ς*; the superlative is then *-τατος*. Thus *μικρός* *small*, comp. *μικρότερος*; *βαρύς*, *heavy*, *βαρύτερος*. In adjectives where the syllable preceding *-ος* is *short*, *ω* is put for *ο*, as *νέος* *new*, *νεώτερος*. Adjectives in *-ης* (stem *-ες-*) add *-τερος* to the stem, as *ἀσθενής*, *weak*, *ἀσθενέστερος*; those in *-ων* (stem in *-ον-*), to the stem increased with *-εσ-*, as *δεισιδαίμων* *religious*, *δεισιδαιμονέστερος*. *Διπλοῦς*, *double*, has *διπλότερος*. Some double comparatives are found (like our *lesser*, *nearer*); thus *μειζότερος* from *μείζων*, *greater*, and *ἐλαχιστότερος* from the superlative *ἐλάχιστος*, *least*. Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): *κατώτερος* from

κάτω, *down*; ἐσώτερος from ἔσω, *in*; ἐξώτερος from ἔξω, *out*.

II. The only adjectives occurring in the N.T. which use the *-ίων -ιστος* mode of comparison are apparently irregular. In some the ι of the comparative has become *y* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good, better*. Some have both these features. The following occur:—

ἀγαθός, *good*	κρείσσων or κρείττων	κράτιστος
„	βελτίων	βέλτιστος

(The second of these occurs only in the adverb: see next section.)

κακός, *bad*	χείρων	χείριστος
„	ἧσσων or ἥττων	

(Latter only in adverb. Attic generally κακίων κάκιστος.)

πολύς, *many*	πλείων or πλέων	πλεῖστος
μικρός, *small*	regular (see I.).	
„	ἐλάσσων or ἐλάττων	ἐλάχιστος
μέγας, *great*	μείζων	μέγιστος
„	μειζότερος	

46. ADVERBS AND THEIR COMPARISON

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. *-τέρω*, sup. *-τάτω*; thus *κάτω*, *down*, *κατωτέρω*. *Ἄνω*, *up*, makes *ἀνώτερον*; *μάλα*, *much* (positive not in N.T.), *μᾶλλον*, *μάλιστα*. *πόρρω*, *forward*, *far*, makes compar. *πορρώτερον* (or *πορρωτέρω*).

Adverbs may be formed from adjectives in two ways. The accusative neuter singular or plural may be used adverbially; the former is usual in comparatives, the latter in superlatives. Or the suffix *-ως* may be used: the form may be conveniently found by putting ς for *ν* at the end of the gen. pl. masc.

The irregularities are not numerous. Two adverbs derived from adjectives, *περισσῶς*, *exceedingly*, and *σπουδαίως*, *earnestly*, make comparative in *-οτέρως*, the second of them having also the normal *-ότερον*. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

καλῶς, *nobly, well*	κάλλιον	κάλλιστα
εὖ, *well*	βέλτιον	βέλτιστα
(Adverb of ἀγαθός)		
κακῶς, *badly*	ἧσσον or ἧττον	ἥκιστα
ἡδέως, *sweetly*	ἥδιον	ἥδιστα
ταχύ and ταχέως, *quickly*	τάχειον (τάχιον)	τάχιστα

The Attic comparative is θᾶσσον or θᾶττον.

πολύ, *much*	πλεῖον or πλέον	πλεῖστα
πέραν, *across*	περαιτέρω, *further*	

47. **NUMERALS**

Cardinals	*Ordinals*	*Adverbs*
1. εἷς, *one*	πρῶτος, *first*	ἅπαξ, *once*
2. δύο	δεύτερος, ἕτερος	δίς
3. τρεῖς	τρίτος	τρίς
4. τέσσαρες (and τέσσερες in N.T.)	τέταρτος	τετράκις
5. πέντε	πέμπτος	πεντάκις
6. ἕξ	ἕκτος	
7. ἑπτά	ἕβδομος	ἑπτάκις
8. ὀκτώ	ὄγδοος	
9. ἐννέα	ἔνατος	

Cardinals	Ordinals	Adverbs
10. δέκα	δέκατος	
11. ἕνδεκα	ἑνδέκατος	
12. δώδεκα (and δεκαδύο in N.T.)	δωδέκατος	
14. δεκατέσσαρες	τεσσαρεσκαιδέκατος	
15. δεκαπέντε	πεντεκαιδέκατος	
20. εἴκοσι		
30. τριάκοντα		
40. τεσσαράκοντα (and τεσσεράκοντα in N.T.)		
50. πεντήκοντα	πεντηκοστός	
60. ἑξήκοντα		
70. ἑβδομήκοντα		ἑβδομηκοντάκις
80. ὀγδοήκοντα		
90. ἐνενήκοντα		
100. ἑκατόν		
200. διακόσιοι		
300. τριακόσιοι		
400. τετρακόσιοι		

Cardinals	Ordinals	Adverbs
500. πεντακόσιοι		
600. ἑξάκοσιοι		
1000. χίλιοι		
10,000. μύριοι		

48. (*a*) Combinations are generally made by placing the numbers in order of magnitude, without καί. Thus 99, ἐνενήκοντα ἐννέα; 153, ἑκατὸν πεντήκοντα τρεῖς. Sometimes καί is inserted, as τεσσαράκοντα καὶ ἕξ, 46. The thousands are expressed by combining the numeral adverb with χίλιοι, as τρισχίλιοι, 3000. Besides χίλιοι and μύριοι there are the nouns χιλιάς and μυριάς, used in multiplication; thus δώδεκα χιλιάδες, 12,000; δὶς μυριάδες μυριάδων, 200,000,000.

(*b*) In one place (Matt. 18^{22}) the adverb ἑβδομηκοντάκις is combined with the cardinal ἑπτά, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4^{24}, LXX.).

(*c*) Miscellaneous numeral adjectives are τετραπλοῦς (neut. -πλοῦν), *fourfold*; ἑκατονταπλασίων (like σώφρων), *100 fold*. There are

also *ἀμφότεροι, both*; *οὐδείς* and *οὐθείς, none*; *μηδείς, none* (see §§ 256 *sqq.*).

The unexplained adjective δευτερόπρωτος, *second-first* (Luke 6[1], T.R.), is probably a mere scribe's blunder: see Hort's note.

49. *Declension of Numerals*

Ordinals are all declined like *καλός*, the plural of which is followed by cardinals in *-οι*. *Χιλιάς* and *μυριάς* are like *παῖς* (§§ 30 and 33). *Εἷς* (with compounds *οὐδείς*, etc.), *δύο*, *τρεῖς*, and *τέσσαρες* are thus declined.

Singular

	M.	*F.*	*N.*
N.	εἷς	μία	ἕν
A.	ἕνα	μίαν	ἕν
G.	ἑνός	μιᾶς	ἑνός
D.	ἑνί	μιᾷ	ἑνί

The fem. in the compounds is *οὐδεμία μηδεμία*. These compounds are also found with the elements separate, with stronger meaning, as *οὐδὲ εἷς, not even one.*

Plural

	M.F.N.	*M.F.*	*N.*
N. A.	δύο	τρεῖς	τρία
N. A.			τέσσαρες / τέσσαρας
N. A.			τέσσαρα
G.		τριῶν	τεσσάρων
D.	δυσί(ν)	τρισί(ν)	τέσσαρσι(ν)

We have the variant spelling τεσσερ. in nom. and acc.

50. **PRONOUNS**

The ***Personal*** pronouns are *ἐγώ, I*; *σύ, thou*; *αὐτός, αὐτή, αὐτό, he, she, it.* In the nominative case these are always emphatic; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined —

Singular

N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
V.		σύ			
A.	ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G.	ἐμοῦ, μου	σοῦ, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ

Dual

N.V.A.	νώ	σφώ	αὐτώ	αὐτά	αὐτώ
G.D.	νῷν	σφῷν	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural

N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
V.		ὑμεῖς			
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

NOTE — 1. The *enclitic* forms (see § 12), *με, μου, μοι, σε, σου, σοι,* are unemphatic; *ἐμέ,*

ἐμοῦ, ἐμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, *σέ, σοῦ* and *σοί* are accented, except (generally) *πρός σε*.

2. For the adjectival use of *αὐτός* see § 207.

51. The *Reflexive* pronouns are *ἐμαυτόν, myself* (fem. *ἐμαυτήν*); *σεαυτόν, thyself* (fem. *σεαυτήν*); *ἑαυτόν, himself* (fem. *ἑαυτήν*, neut. *ἑαυτό*), which are thus declined—

Singular

Acc.	Gen.	Dat.	
ἐμαυτόν -ήν	*ἐμαυτοῦ -ῆς*	*ἐμαυτῷ -ῇ*	1st person
σεαυτόν -ήν	*σεαυτοῦ -ῆς*	*σεαυτῷ -ῇ*	2nd „
ἑαυτόν -ήν -ό	*ἑαυτοῦ -ῆς*	*ἑαυτῷ -ῇ*	3rd „

Plural

ἑαυτούς -άς -ά	*ἑαυτῶν*	*ἑαυτοῖς -αῖς*	All persons

NOTE.—*Ἑαυτόν* (with its cases) is sometimes used in the singular as well as in the plural for the 1st and 2nd persons. In some texts we find a shorter form, *αὑτόν*, etc., which differs from the forms of *αὐτός* only by the breathing; but the best authorities admit these forms very rarely.

52. The ***Reciprocal*** pronoun is ἀλλήλους, *one another*. In the N.T. it only appears in the masculine plural. It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἄλληλα Gen. ἀλλήλων
Dat. ἀλλήλοις -αις
Dual Acc. ἀλλήλω -α Gen. Dat. ἀλληλοιν -αιν

53. The chief ***Interrogative*** pronoun is τίς, *who?* Decline thus—

	Singular		*Dual*	*Plural*	
	M. and F.	*N.*	*M.F.N.*	*M. and F.*	*N.*
N.	τίς	τί	τίνε	τίνες	τίνα
A.	τίνα	τί		τίνας	τίνα
G.	τίνος and τοῦ		τίνοιν	τίνων	
D.	τίνι and τῷ			τίσι(ν)	

Τοῦ and τῷ do not occur in the N.T. Note that τίς and τί never have grave accent (§ 14).

Other interrogative pronouns, all declined like ordinary adjectives (καλός or ἅγιος), are πόσος, *how much?* ποῖος, *of what kind?* πηλίκος, *how great?* ποταπός, *what manner of . . . ?* Ἡλίκος, *what a . . . ?* is strictly the *relative* answering to πηλίκος, but is used in

the exclamatory sense so common with the interrogatives.

54. The ***Indefinite*** pronoun is τις, *any, some one, a certain*, which is the nearest Greek representative of our indefinite article. It is thus declined—

	Singular		*Dual*	*Plural*	
	M.F.	*N.*	*M.F.N.*	*M.F.*	*N.*
N.	τις	τι	τινέ	τινές	τινά and ἄττα
A.	τινά	τι	τινέ	τινάς	τινά and ἄττα
G.	τινός and του		τινοῖν	τινῶν	
D.	τινί and τῳ		τινοῖν	τισί(ν)	

του, τῳ, and ἄττα are not found in the N.T. To distinguish the interrogative from the indefinite, it is necessary to observe the *accent*. The indefinite τις (except in the form ἄττα) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (τινά, τινός, τινί, and the plural), show these accents, which otherwise disappear.

The combinations, εἴ τις, *if any*; μή τις, *lest any*, or introducing a question (see μή, §§ 261,

258), are often written as one word. For the combination ὅστις, see below.

55. The ***Demonstrative*** pronouns are οὗτος and ὅδε, *this*; ἐκεῖνος, *that*; τοιοῦτος and τοιόσδε, *such*; τοσοῦτος, *so much*; τηλικοῦτος, *so great*: δεῖνα, *so-and-so*, occurs once (as accusative). Decline thus—

	Singular			*Dual*	*Plural*		
	Masc.	*Fem.*	*Neut.*	*M.F.N.*	*Masc.*	*Fem.*	*Neut.*
N.	οὗτος	αὕτη	τοῦτο	τούτω	οὗτοι	αὗται	ταῦτα
A.	τοῦτον	ταύτην	τοῦτο		τούτους	ταύτας	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτοιν	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ		τούτοις	ταύταις	τούτοις

(Here observe that the initial τ comes in just where it does in the Article. Note that the gen. pl. fem. is *not* ταύτων.)

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	and the rest like καλός.
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο	

Ὅδε is simply the definite article, with enclitic -δε added.

τοιοῦτος is like οὗτος (strike off initial τ in the forms of οὗτος and then prefix τοι-

throughout). There is an additional neuter sing. τοιοῦτον. Similarly decline τοσοῦτος and τηλικοῦτος. Τοιόσ-δε is declined like ἅγιος, with the enclitic -δε added to each form.

56. The principal *Relative* pronouns are ὅς and ὅστις, *who*: for their respective use see § 208. Thus decline—

	Singular			*Dual*	*Plural*		
	Masc.	*Fem.*	*Neut.*	*M.F.N.*	*Masc.*	*Fem.*	*Neut.*
N.	ὅς	ἥ	ὅ	ὥ	οἵ	αἵ	ἅ
A.	ὅν	ἥν	ὅ		οὕς	ἅς	ἅ
G.	οὗ	ἧς	οὗ	οἷν	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ		οἷς	αἷς	οἷς

(Ὅς, except in nom. sing. masc., is just like the Article without the τ-, but no form is without accent.)

	Singular			*Dual*
	Masc.	*Fem.*	*Neut.*	*M.F.N.*
N.	ὅστις	ἥτις	ὅτι	ὥτινε
A.	ὅντινα	ἥντινα	ὅτι	
G.	οὑτινος and ὅτου	ἥστινος	οὑτινος and ὅτου	οἵντινοιν
D.	ὅτινι and ὅτῳ	ἥτινι	ὅτινι and ὅτῳ	

	Plural		
	Masc.	*Fem.*	*Neut.*
N.	οἵτινες	αἵτινες	ἅτινα
			and
A.	οὕστινας	ἅστινας	ἅττα
G.	ὧντινων	ὧντινων	ὧντινων
	and		and
	ὅτων		ὅτων
D.	οἷστισι(ν)	αἷστισι(ν)	οἷστισι(ν)
	and		and
	ὅτοις		ὅτοις

Ὅτι is often written ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that, because.* The only forms which occur in the N.T. are ὅστις, ἥτις, ὅτι, οἵτινες, αἵτινες, and ἅτινα; also ὅτου in the phrase ἕως ὅτου, *while* (*until which* time).

Other relatives are ὅσ-γε and ὅσ-περ, compounds of ὅς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὅσος, *as many as, as much as*; ὁποῖος, *such as*,—which are declined like καλός or ἅγιος in the ordinary way.

57. Ἄλλος, *other*, and ἕτερος, *other* (of two), are declined like καλός and ἅγιος respectively; but ἄλλος makes nom. acc. neuter sing. ἄλλο.

58. ***Possessive*** pronouns are ἐμός, *my*, and σός, *thy*, like καλός; and ἡμέτερος, *our*, ὑμέτερος, *your*, like ἅγιος.

59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

Interrogative	*Indefinite*	*Demonstrative*	*Relative*
ποῦ, *where?*	που, *somewhere*	ἐκεῖ, *there* ὧδε *here*	ὅπου, *where*
πόθεν, *whence?*		ἐκεῖθεν, *thence* ἐντεῦθεν, *hence*	ὅθεν, *whence*
ποῦ, *whither?*		ἐκεῖσε, *thither* δεῦρο, *hither*	ὅπου, *whither*
πῶς, *how?*	πως, *somehow*	οὕτως, *thus*	ὡς, καθώς, *as*
πότε, *when?*	ποτέ, *at some time*	τότε, *then* νῦν, *now*, etc.	ὅτε, *when* ἕως, *while*, etc.
ποσάκις, *how often?*			ὁσάκις, *as often as*

Some compounds of the negatives might be added. The functions of the several classes will come under Syntax.

CHAPTER III

THE VERB

60. THE Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in ***Voice.*** In the parent Indo-Germanic language (p. 2) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The ***Tenses*** need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves.

Perfect may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The *Aorist* is the simple past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as λέλυ-κα, perfect, ἔλυ-σα, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as λέ-λοιπ-α, perfect, ἔ-λιπ-ον, aorist, from λείπ-ω, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, § 234, and on the Tenses, §§ 236 *sqq*.

The ***Moods*** will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses:

it may be described as originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to ***Conjugation***. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "***Verbs in*** *-ω*" and "***Verbs in*** *-μι*," according to the ending of the 1st sing. pres. indic. act, as λύω, *I loose*; δίδωμι, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, ἐλύσα-μεν, the 1st plur. 1st aorist of λύω (§ 63), and compare it with λύσ-ο-μεν, in the future tense by its side. In the latter there is the vowel ο between the stem λυσ- and the person-ending -μεν; and we shall find that vowel again, somewhat disguised, in the 3rd plur. λύσουσι and the 1st sing. λύσω, where -ω probably stands for -οα. In the other persons we find the same place taken by the vowel ε. This vowel, ο or ε, is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Im-

perfect and Second Aorist (active and middle). Comparing λύ-ε-τε, ἐλύ-ε-τε (§ 63) with δίδο-τε, ἐδίδο-τε (§ 128), and ἐλίπ-ε-τε (§ 85) with ἔδο-τε (§ 135), we see that in these three tenses the "Verbs in -ω" are *thematic*, while "Verbs in -μι" are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in -ω.

62. There are very considerable differences of conjugation among the -ω verbs, produced mainly by the varieties of the sounds immediately preceding the -ω in the present active. To construct the conjugation of any verb, it is necessary to know its ***Principal Parts,*** that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the *first* aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial ἐ-, called the Augment, the sign of past time in the "historic tenses" of the Indicative, see §§ 119–121.

63. FULL CONJUGATION OF Λύω.

ACTIVE VOICE

Indicative Mood

Present		Imperfect	
I loose, I am loosing		*I was loosing*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-ω	λύ-ομεν	ἔ-λυ-ον	ἐ-λύ-ομεν
2. λύ-εις	λύ-ετε	ἔ-λυ-ες	ἐ-λύ-ετε
3. λύ-ει	λύ-ουσι(ν)	ἔ-λυ-ε(ν)	ἔ-λυ-ον [1]
	Dual		*Dual*
	2. 3. λύ-ετον		ἐ-λυ-έτην [2]
Future		First Aorist	
I shall loose		*I loosed*	
1. λύ-σω	λύ-σομεν	ἔ-λυ-σα	ἐ-λύ-σαμεν
2. λύ-σεις	λύ-σετε	ἔ-λυ-σας [3]	ἐ-λύ-σατε
3. λύ-σει	λύ-σουσι(ν)	ἔ-λυ-σε(ν)	ἔ-λυ-σαν
	2. 3. λύ-σετον		ἐ-λυ-σάτην [2]

[1] Also ἐλύοσαν, rarely, in N.T. Once or twice ἔλυαν (§ 85).

[2] In these, the "historic" or "secondary" tenses, and always in the Optative, throughout all verbs, the 2nd Dual probably ended in -ον.

[3] Once ἔλυσες (in Revelation).

First Perfect

I have loosed

	Sing.	*Plur.*
1.	λέ-λυ-κα	λε-λύ-καμεν
2.	λέ-λυ-κας[1]	λε-λύ-κατε
3.	λέ-λυ-κε(ν)	λε-λύ-κᾱσι(ν)[2]

Dual

2. 3. λε-λύ-κατον

First Pluperfect

I had loosed

1.	ἐ-λε-λύ-κειν[3]	ἐ-λε-λύ-κειμεν
2.	ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε
3.	ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν

2. 3. ἐ-λε-λυ-κέτην[4]

64. *Imperative Mood*

For the meanings of the tenses in this and the following moods, see §§ 242, 244 *sq.*, and 254.

[1] Also λέλυκες in Revelation.

[2] Also λέλυκαν (ten times) in N.T.

[3] The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -κη, -κης respectively; and the plural in -κεμεν, -κετε, -κεσαν. But the later ει forms are very often found in classical texts.

[4] See note 2, p. 73.

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	λῦ-ε	λύ-ετε	λῦ-σον	λύ-σατε
3.	λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν

Dual	*Dual*
2. λύ-ετον	λύ-σατον
3. λυ-έτων	λυ-σάτων

65. *Subjunctive Mood*

The tenses are conjugated like the Present.

	Present		First Aorist	
1.	λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2.	λύ-ῃς	λύ-ητε	etc.	
3.	λύ-ῃ	λύ-ωσι(ν)		

	Perfect
2. 3. λύ-ητον	λε-λύ-κω, etc., or λε-λυ-κὼς ὦ, etc. (cf. § 71).

66. *Optative Mood*

	Present		First Aorist	
1.	λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2.	λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3.	λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν λύ-σειαν

Dual	*Dual*
2. 3. λυ-οίτην	λυ-σαίτην

Perfect, λελύκοιμι, etc. (like Present), or λελυκὼς εἴην (cf. § 72).

Future, λύσοιμι, etc. (like Present).

67. *Infinitive Mood*

Present, λύ-ειν. Future, λύ-σειν. First Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

68. *Participles.* (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων (-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα, -κός). First Aorist, λύ-σας (-σασα, -σαν).

69. MIDDLE VOICE

For meanings, see § 234. The tenses differ as in the Active.

Indicative Mood

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ομαι	λυ-όμεθα	ἐ-λυ-όμην	ἐ-λυ-όμεθα
2.	λύ-η or -ει	λύ-εσθε	ἐ-λύ-ου	ἐ-λύ-εσθε
3.	λύ-εται	λύ-ονται	ἐ-λύ-ετο	ἐ-λύ-οντο

Dual	*Dual*
2. 3. λύ-εσθον	ἐ-λυ-έσθην

Future		First Aorist	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-σομαι	λυ-σόμεθα	ἐ-λυ-σάμην	ἐ-λυ-σάμεθα
2. λύ-ση[1]	λύ-σεσθε	ἐ-λύ-σω	ἐ-λύ-σασθε
3. λύ-σεται	λύ-σονται	ἐ-λύ-σατο	ἐ-λύ-σαντο
2. 3. λύ-σεσθον		ἐ-λυ-σάσθην	

Perfect		Pluperfect	
1. λέ-λυ-μαι	λε-λύ-μεθα	ἐ-λε-λύ-μην[2]	ἐ-λε-λύ-μεθα
2. λέ-λυ-σαι	λέ-λυ-σθε	ἐ-λέ-λυ-σο	ἐ-λέ-λυ-σθε
3. λέ-λυ-ται	λέ-λυ-νται	ἐ-λέ-λυ-το	ἐ-λέ-λυ-ντο
2. 3. λέ-λυ-σθον		ἐ-λε-λύ-σθην	

70. *Imperative Mood*

Present		First Aorist	
2. λύ-ου	λύ-εσθε	λῦ-σαι	λύ-σασθε
3. λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν
2. λύ-εσθον		λύ-σασθον	
3. λυ-έσθων		λυ-σάσθων	

[1] The irregular futures, *φάγομαι*, *I shall eat*, and *πίομαι*, *I shall drink*, make 2nd sing. *φάγεσαι*, *πίεσαι*, in N.T. Cf. note 1, p. 93. The ending *-σει* appears in the T.R.

[2] The Pluperfect often drops the Augment.

Perfect

	Sing.	*Plur.*
2.	λέ-λυ-σο	λέ-λυ-σθε
3.	λε-λύ-σθω	λε-λύ-σθωσαν

Dual

2. λέ-λυ-σθον
3. λε-λύ-σθων

71. *Subjunctive Mood*

Present		First Aorist	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-ωμαι	λυ-ώμεθα	λύ-σωμαι	λυ-σώμεθα
2. λύ-ῃ	λύ-ησθε	etc., as Present.	
3. λύ-ηται	λύ-ωνται		

Dual

2. 3. λύ-ησθον

Perfect.

	Sing.	*Plur.*
1.	λε-λυ-μένος ὦ	λε-λυ-μένοι ὦμεν
2.	ᾖς	ἦτε
3.	ᾖ	ὦσιν

Dual

2. 3. λε-λυ-μένω ἦτον

In the Perfect, formed with the auxiliary εἰμί, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. *Optative Mood*

Present		First Aorist	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λυ-οίμην	λυ-οίμεθα	λυ-σαίμην	λυ-σαίμεθα
2. λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3. λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο
Dual		*Dual*	
2. 3. λυ-οίσθην		λυ-σαίσθην	

Perfect, λε-λυ-μένος εἴην, etc.: cf. Subjunctive; and for εἴην, see § 160.
Future, λυ-σοίμην, etc. (like Present).

73. *Infinitive Mood*

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect, λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. *Participles.* (All like καλός.)

Present, λυ-όμενος. Future, λυ-σόμενος. Perfect, λε-λυ-μένος. First Aorist, λυ-σάμενος.

75. PASSIVE VOICE

Indicative Mood

Present		First Future	
I am loosed, or *am being loosed*		*I shall be loosed*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-ομαι	λυ-όμεθα	λυ-θή-σομαι	λυ-θη-σόμεθα
as Present Middle		etc., as in Future Middle.	

Imperfect		Third Future[1]	
I was being loosed		*I shall have been loosed*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ἐ-λυ-όμην	ἐ-λυ-όμεθα	λε-λύ-σομαι	λε-λυ-σόμεθα
as Imperfect Middle		etc., as in Future Middle.	

Perfect		First Aorist	
I have been loosed		*I was loosed*	
1. λέ-λυ-μαι	λε-λύ-μεθα	1. ἐ-λύ-θην	ἐ-λύ-θημεν
as Perfect Middle		2. ἐ-λύ-θης	ἐ-λύ-θητε
		3. ἐ-λύ-θη	ἐ-λύ-θησαν
Pluperfect			
I had been loosed		*Dual*	
1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	2. 3. ἐ-λυ-θήτην	
as Pluperfect Middle			

76. *Imperative Mood*

The Present λύου and Perfect λέλυσο are identical with these tenses in the Middle.

First Aorist	
2. λύ-θητι	λύ-θητε
3. λυ-θήτω	λυ-θήτωσαν
2. λύ-θητον	
3. λυ-θήτων	

[1] Sometimes called *Paulo-post* Future. It only comes once in the N.T., and then with the meaning of a Future Middle.

77. *Subjunctive Mood*

First Aorist

	Sing.	*Plur.*
Present, λύωμαι, and Perfect, λελυμένος ὦ, as in Middle.	1. λυ-θῶ	λυ-θῶμεν
	2. λυ-θῇς	λυ-θῆτε
	3. λυ-θῇ	λυ-θῶσι(ν)
	Dual	
	2. 3. λυ-θῆτον	

78. *Optative Mood*

	First Aorist	
Present, λυοίμην; Perfect, λελυμένος εἴην; and First Future, λυθησοίμην (like Present).	1. λυ-θείην	λυ-θεῖμεν[1]
	2. λυ-θείης	λυ-θεῖτε
	3. λυ-θείη	λυ-θεῖεν
	2. 3. λυ-θείτην	

79. *Infinitive Mood*

Present, λύεσθαι, and Perfect, λελύσθαι, as Middle. First Aorist, λυ-θῆναι. First Future, λυ-θήσεσθαι.

[1] We occasionally find in Attic some longer forms, λυθείημεν, etc., and similarly in the optatives of contracted and of -μι Verbs. They may be ignored here.

80. *Participles*

Present, λυόμενος, and Perfect, λελυμένος, as Middle. First Aorist, λυ-θείς (-θεῖσα -θέν, § 42). First Future, λυ-θήσομενος.

81. *Verbal Adjectives.* (See § 255.)

λυ-τέος and λυ-τός.

82. CONJUGATION OF SECOND TENSES

Contracted Future

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω) and a few others. It is a future in -έω (for -έσω), contracted, and it is accordingly identical with the present of φιλέω (§ 97 *sqq.*) throughout. Since the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from *φαίνω, shine.*

83. ACTIVE VOICE

Indicative Mood

	Sing.	*Plur.*
1.	φαν-ῶ	φαν-οῦμεν
2.	φαν-εῖς	φαν-εῖτε
3.	φαν-εῖ	φαν-οῦσι(ν)

Dual

2. 3. φαν-εῖτον

Infinitive Mood

φαν-εῖν

Participle

φαν-ῶν -οῦσα -οῦν (see § 42)

MIDDLE VOICE

Indicative Mood

Sing.	*Plur.*
φαν-οῦμαι	φαν-ούμεθα
φαν-ῇ	φαν-εῖσθε
φαν-εῖται	φαν-οῦνται

Dual

2. 3. φαν-εῖσθον

Infinitive Mood

φαν-εῖσθαι

Participle

φαν-ούμενος

84. *Second Perfect*

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-α from λείπω, *leave*, like λέλυκ-α, and so throughout the moods.

85. *Second Aorist*

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect, and moods consequently like the Present. Thus ἔ-λιπ-οῦ -ες -ε(ν), etc., like ἔλυον; ἐ-λιπ--όμην, like ἐλυόμην. In N.T. Greek, however, we often find the terminations of the First Aorist

substituted for those of the Second, in act. and mid., as ἦλθα, etc., for ἦλθον (from ἔρχομαι, *come*). So also in the Imperfect, very rarely. (See the List.)

86. The Second Aorist Passive, in -ην, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has -ηθι—thus, λίπ-ηθι—instead of -ητι. (In πείθω, given below, the θ of the root has the same effect, in changing -ηθι to -ητι, as the suffixal θ of the First Aorist has in other verbs.) The purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, *d*).

87. *Second Future*

This is conjugated like the First Future: it only comes in the Passive. It is called Second Future to connect it with the Second Aorist Passive.

88. Besides these tenses, the ***Perfect*** and ***Pluperfect Middle*** (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending. In the 3rd plural the endings -νται -ντο can

only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of εἰμί, *be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

	Perfect		Pluperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	-μαι	-μεθα	-μην	-μεθα
2.	-σαι	-σθε	-σο	-σθε
3.	-ται	[-νται]	-το	[-ντο]
	Dual		*Dual*	
	2. 3. -σθον		2. 3. -σθην	

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing -μην for -μαι, etc. In the 3rd plur. ἦσαν, *they were*, must be substituted for εἰσί(ν), *they are*.

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is

advised to make use of the table on p. 99, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from p. 85, is given in brackets after each verb quoted below.

89. γράφω (γεγραφ-), *write*, and stems in π, β, φ, as from λείπω (λελειπ-), *leave*; κρύπτω (κεκρυβ-), *hide*.

τάσσω (τετακ-), *appoint*, and stems in κ, γ, χ, as from λέγω (λελεγ-), *gather*; ταράσσω (τεταραχ-), *trouble*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	γέγραμμαι	γεγράμμεθα	τέταγμαι	τετάγμεθα
2.	γέγραψαι	γέγραφθε	τέταξαι	τέταχθε
3.	γέγραπται	γεγραμμένοι εἰσί(ν)	τέτακται	τεταγμένοι εἰσί(ν)
	Dual		*Dual*	
	2. 3. γέγραφθον		2. 3. τέταχθον	
Infin.	γεγράφθαι		τετάχθαι	
Partic.	γεγραμμένος		τεταγμένος	

90. πείθω (πεπειθ-), *persuade*, and stems in τ, δ, θ, as from φωτίζω (πεφωτιδ-), *enlighten*.

στέλλω (ἐσταλ-), *send*, and stems in λ and ρ, as from ἐγείρω (ἐγηγερ-), *raise*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	πέπεισμαι	πεπείσμεθα	ἔσταλμαι	ἐστάλμεθα
2.	πέπεισαι	πέπεισθε	ἔσταλσαι	ἔσταλθε
3.	πέπεισται	πεπεισμένοι εἰσί(ν)	ἔσταλται	ἐσταλμένοι εἰσί(ν)
	Dual		*Dual*	
	2. 3. πέπεισθον		2. 3. ἔσταλθον	

Infin. πεπεῖσθαι ἐστάλθαι Partic. πεπεισμένος ἐσταλμένος

91. There are many perfects in *-σμαι*, conjugated like πέπεισμαι throughout, which do not come from stems in τ, δ or θ. Thus τετέλεσμαι comes from τελέω (τετελεσ-), *accomplish*. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in ν, present in *-αίνω* or *-ύνω*. Thus from μιαίνω, *pollute*, we have 3rd sing. perf. μεμίανται and part. μεμιαμμένος: the stem is μεμιαν-. No other parts are found.

92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF πείθω

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. Active Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
Pres.	πείθω	πεῖθε	πείθω	πείθοιμι	πείθειν	πείθων
Impf.	ἔπειθον					
Fut.	πείσω	none	none	πείσοιμι	πείσειν	πείσων
1st Aor.	ἔπεισα	πεῖσον	πείσω	πείσαιμι	πεῖσαι	πείσας
2nd Aor.	ἔπιθον	πίθε	πίθω	πίθοιμι	πιθεῖν	πιθών
1st Perf.	πέπεικα	none	πεπείκω	πεπείκοιμι	πεπεικέναι	πεπεικώς
1st Plup.	ἐπεπείκειν					
2nd Perf.	πέποιθα	none	πεποίθω	πεποίθοιμι	πεποιθέναι	πεποιθώς
2nd Plup.	ἐπεποίθειν					

94. Middle Voice

Pres.	πείθομαι	πείθου	πείθωμαι	πειθοίμην	πείθεσθαι	πειθόμενος
Imperf.	ἐπειθόμην					
Fut.	πείσομαι	none	none	πεισοίμην	πείσεσθαι	πεισόμενος

1st Aor.	ἐπεισάμην	πεῖσαι	πείσωμαι	πεισαίμην	πείσασθαι	πεισάμενος
2nd Aor.	ἐπιθόμην	πιθοῦ	πίθωμαι	πιθοίμην	πιθέσθαι	πιθόμενος
Perf.	πέπεισμαι	πέπεισο	πεπεισμένος ὦ	πεπεισμένος εἴην	πεπεῖσθαι	πεπεισμένος
Plup.	ἐπεπείσμην					

95. Passive Voice

Pres.	πείθομαι, etc., as Middle					
Imperf.	ἐπειθόμην,	„	„			
Perf.	πέπεισμαι,	„	„			
Plup.	ἐπεπείσμην,	„	„			
1st Aor.	ἐπείσθην	πείσθητι	πεισθῶ	πεισθείην	πεισθῆναι	πεισθείς
2nd Aor.	ἐπίθην	πίθητι[1]	πιθῶ	πιθείην	πιθῆναι	πιθείς
1st. Fut.	πεισθήσομαι	none	none	πεισθησοίμην	πεισθήσεσθαι	πεισθησόμενος
2nd Fut.	πιθήσομαι	none	none	πιθησοίμην	πιθήσεσθαι	πιθησόμενος
3rd Fut.	πεπείσομαι	none	none	πεπεισοίμην	πεπείσεσθαι	πεπεισόμενος

[1] For πίθ-ηθι: see § 86, and cf. § 7, *d*.

96. CONTRACTED VERBS

Almost all verbs in *-άω -έω -όω* contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, *c*.

The following is the conjugation in Present and Imperfect of τιμῶ (*-άω*), *honour*; φιλῶ (*-έω*), *love*; δηλῶ (*-όω*), *make plain*.

97. **ACTIVE VOICE**

Indicative Mood

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν
2.	τιμᾷς	τιμᾶτε	φιλεῖς	φιλεῖτε
3.	τιμᾷ	τιμῶσι(ν)	φιλεῖ	φιλοῦσι(ν)
	Dual		*Dual*	
	2. 3. τιμᾶτον		φιλεῖτον	

	Sing.	*Plur.*
1.	δηλῶ	δηλοῦμεν
2.	δηλοῖς	δηλοῦτε
3.	δηλοῖ	δηλοῦσι(ν)

Dual

2. 3. δηλοῦτον

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτίμων	ἐτιμῶμεν	ἐφίλουν	ἐφιλοῦμεν
2.	ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε
3.	ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλουν

Dual *Dual*

2. 3. ἐτιμάτην ἐφιλείτην

	Sing.	*Plur.*
1.	ἐδήλουν	ἐδηλοῦμεν
2.	ἐδήλους	ἐδηλοῦτε
3.	ἐδήλου	ἐδήλουν[1]

Dual

2. 3. ἐδηλούτην

98. *Imperative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τίμα	τιμᾶτε	φίλει	φιλεῖτε
3.	τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν

[1] In the N.T. the only form found is ἐδηλοῦσαν: cf. ἐλύοσαν, p. 73, note 1.

Dual	*Dual*
2. τιμᾶτον	φιλεῖτον
3. τιμάτων	φιλείτων

Sing.	*Plur.*
2. δήλου	δηλοῦτε
3. δηλούτω	δηλούτωσαν

Dual
2. δηλοῦτον
3. δηλούτων

99. *Subjunctive Mood*

Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1. τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλῶμεν
2. τιμᾷς	τιμᾶτε	φιλῇς	φιλῆτε	δηλοῖς	δηλῶτε
3. τιμᾷ	τιμῶσι(ν)	φιλῇ	φιλῶσι(ν)	δηλοῖ	δηλῶσι(ν)

Dual	*Dual*	*Dual*
2. 3. τιμᾶτον	φιλῆτον	δηλῶτον

The subjunctive of δηλῶ in the N.T. appears to be the same as the indicative present, following the analogy of τιμῶ.

100. *Optative Mood*

Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1. τιμ-ῴην	τιμῷμεν	φιλ-οίην	φιλοῖμεν	δηλ-οίην	δηλοῖμεν
2. τιμ-ῴης	τιμῷτε	φιλ-οίης	φιλοῖτε	etc., like φιλοίην	
3. τιμ-ῴη	τιμῷεν	φιλ-οίη	φιλοῖεν		

Dual	*Dual*
2. 3. τιμῴτην	φιλοίτην

101. *Infinitive Mood*

τιμᾷν φιλεῖν δηλοῖν

Some texts give the Attic forms τιμᾶν, δηλοῦν.

102. *Participles.* (See § 42.)

τιμῶν (-ῶσα -ῶν) φιλῶν (-οῦσα -οῦν)
δηλῶν (-οῦσα -οῦν)

103. MIDDLE AND PASSIVE VOICES

Indicative Mood

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλοῦμαι	φιλούμεθα
2.	τιμᾷ[1]	τιμᾶσθε	φιλῇ	φιλεῖσθε
3.	τιμᾶται	τιμῶνται	φιλεῖται	φιλοῦνται

Dual
2. 3. τιμᾶσθον

Dual
Φιλεῖσθον

	Sing.	*Plur.*
1.	δηλοῦμαι	δηλούμεθα
2.	δηλοῖ	δηλοῦσθε
3.	δηλοῦται	δηλοῦνται

Dual
2. 3. δηλοῦσθον

[1] Only the type τιμᾶσαι appears in the N.T.: cf. p. 77, note 1.

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα
2.	ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλεῖσθε
3.	ἐτιμᾶτο	ἐτιμῶντο	ἐφιλεῖτο	ἐφιλοῦντο

Dual	*Dual*
2. 3. ἐτιμάσθην	ἐφιλείσθην

Sing.	*Plur.*
1. ἐδηλούμην	ἐδηλούμεθα
2. ἐδηλοῦ	ἐδηλοῦσθε
3. ἐδηλοῦτο	ἐδηλοῦντο

Dual
2. 3. ἐδηλούσθην

104. *Imperative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε
3.	τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

Dual	*Dual*
2. τιμᾶσθον	φιλεῖσθον
3. τιμάσθων	φιλείσθων

Sing.	*Plur.*
2. δηλοῦ	δηλοῦσθε
3. δηλούσθω	δηλούσθωσαν

Dual
2. δηλοῦσθον
3. δηλούσθων

105. *Subjunctive Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2.	τιμᾷ	τιμᾶσθε	φιλῇ	φιλῆσθε
3.	τιμᾶται	τιμῶνται	φιλῆται	φιλῶνται

Dual	*Dual*
2. 3. τιμᾶσθον	φιλῆσθον

	Sing.	*Plur.*
1.	δηλῶμαι	δηλώμεθα
2.	δηλοῖ	δηλῶσθε
3.	δηλῶται	δηλῶνται

Dual
2. 3. δηλῶσθον

In N.T. Greek the Subjunctive of δηλῶ seems to have been identical with the Present Indicative, as in the Active.

106. *Optative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	τιμῴμην	τιμῴμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2.	τιμῷο	τιμῷσθε	φιλοῖο	φιλοῖσθε	etc., like φιλοίμην	
3.	τιμῷτο	τιμῷντο	φιλοῖτο	φιλοῖντο		

Dual	*Dual*
2. 3. τιμῴσθην	φιλοίσθην

107. *Infinitive Mood*

τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

108. *Participles*

τιμώμενος φιλούμενος δηλούμενος

For some verbs with irregular contractions see the List of Verbs (p. 133 *sqq.*).

109. NOTES ON THE FORMATION OF THE VERB

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease

the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with λείπω, *I leave*, we have given the future λείψω, the perfect active λέλοιπα, the perfect middle λέλειμμαι, and 2nd aorist ἔλιπον: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the "Principal Parts," was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and the augment (in past tenses), which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

111. A.—**PRESENT STEM**

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.

Pres. Act.	*Fut. Act.*	*1st Aor. Act.*	*1st Perf. Act.*	*Perf. Mid.*	*1st Aor. Pass.*
-άω[1] (*a pure*)	-ᾰ́σω	-ᾱσα	-ᾱκα	-ᾱμαι	-ᾰ́θην
-άω[1] (*a impure*) -έω[2]	-ήσω	-ησα	-ηκα	-ημαι	-ήθην

[1] Present and Imperfect like τιμάω.

[2] „ „ „ φιλέω.

Pres. Act.	*Fut. Act.*	*1st Aor. Act.*	*1st Perf. Act.*	*Perf. Mid.*	*1st Aor. Pass.*
-όω[1]	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω[2]	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω,[2] similarly)					
-βω -πω[2] / -φω -πτω[2]	-ψω	-ψα	-φα	-μμαι	-φθην
-γω -κω -χω[2] / -σσω -ττω[2]	-ξω	-ξα	-χα	-γμαι	-χθην
-δω -θω -ζω[2]	-σω	-σα	-κα	-σμαι	-σθην
-αίνω[2]	-ανῶ	-ᾱνα	-αγκα	-αμμαι	-άνθην
-ύνω[2]	-ῡνῶ	-ῡνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare *εὑρ-ίσκ-ω*, *find*, with fut. *εὑρ-ήσ-ω*, 2nd aor. *ἐῦρ-ον*; *φθά-ν-ω*, *anticipate*, fut. *φθά-σ-ω*; *αἰσθ-άν-ομαι*, *perceive*, 2nd aor. *ἠσθ-όμην*; *ἱκ-νέ-ομαι*, *arrive*, 2nd aor. *ἱκ-όμην*. In these verbs the Present stem has been constructed by adding *-ισκ- -ν- -αν-* and *-νε-* respectively, and there are several other suffixes performing the same functions.[3] Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with *ι* instead of *ε* for the vowel): thus *γί-γν-ομαι*, *become* (in N.T. *γίνομαι*),

[1] Present and Imperfect like *δηλόω*.

[2] All these verbs are like *λύω* in the Present and Imperfect.

[3] Especially common is the suffix *-γω*, for whose various disguises see §§ 6 and 7, *c*.

2nd aor. ἐ-γεν-όμην; πί-πτ-ω, *fall*, 2nd aor. ἔ-πεσ-ον (for ἔπετον). Some put a nasal into the root, besides adding a suffix to it, as λαγχ-άν-ω, *obtain by lot*, 2nd aor. ἔ-λαχ-ον; μανθ-άν-ω, *learn*, 2nd aor. ἔ-μαθ-ον. Γι-γνώ-σκ-ω, *get to know* (N.T. γινώσκω), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as *-sc-*, which appears in the Present.

113. B.—**FUTURE STEM**

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, *b*. But as the beginner has no means of recognising at present these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly,

let him suspect a Future stem whenever he finds an *-σ-* (not *-σσ-*) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the *-σ-* and making trial.

The stem forms (*a*) the *Future*, by simply adding the terminations *-ω* or *-ομαι*, etc.; (*b*) the *First Aorist*, by prefixing the Augment and adding, *-α*, *-άμην*, etc.; (*c*) the *First Aorist Passive*, by augmenting and adding *-θην*, etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the *σ* than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a *θ* followed by a termination to be found in the paradigm of *ἐλύθην*. Of course such "suspicions" will sometimes be unfounded; but in the majority of cases such a "rule of thumb" will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing *-θην* into *-θήσομαι*. Thus *ἠγέρθην* from *ἐγείρω*, *raise*, 1st fut. *ἐγερθήσομαι*. (Similarly

from the Second Aor. Pass. (§ 118) comes the Second Future, with *-ην* changed to *-ήσομαι*; as *φανήσομαι* from *ἐφάνην*, 2nd aor. of *φαίνω*, *shine*.)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless *-νω* in the Present is a suffix forming the stem. Liquid Verbs use the suffix *-έω* (for *-έσω*) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing λλ into λ (as *ἀγγέλλω*, *announce*, fut. *ἀγγελῶ*), or ejecting the *ι* that appears before *ν* or *ρ* (as *κτείνω*, *kill*, fut. *κτενῶ*; *σπείρω*, *sow*, fut. *σπερῶ*). Cases not coming under this description will rarely cause difficulty. Verbs (other than Liquid) making Future in *-ῶ* are given in the List: most instances are verbs in *-ίζω*, fut. *-ιῶ*.

The First Aorist of these Liquid Verbs was originally formed with the suffix *σ*. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the *-ῶ* of the Future, and then lengthen the vowel preceding the liquid.

For this purpose the long form of ε is ει (cf. § 8, *a*), of *a* (in N.T. Greek) always ᾱ. Thus σημαίνω, *signify*, fut. σημᾰν-ῶ, 1st aor. ἐσήμᾱνα; ἀγγέλλω, 1st aor. ἤγγειλα; σκληρύνω, *harden*, fut. σκληρῡν-ῶ, 1st aor. ἐσκλήρῡνα; κρίνω, *judge*, fut. κρῐν-ῶ, 1st aor. ἔκρῑνα. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like ἔκρινε or ἔσπειρε may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the -ῶ of the Future and adding the characteristic θ. But there are some exceptions: thus κτείνω makes ἐκτάνθην, though the vowel in the Future Active is ε; while κλίνω and κρίνω drop the ν, making ἐκλίθην, ἐκρίθην respectively.

115. C.—**PERFECT STEMS**

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect.* This stem will be found almost entirely covered by the types of "regular" formations in § 111. It will be seen that it may be conveniently found by changing the -σ-

of the Future into *-κ-* when it comes after a vowel, or by striking off the *-ῶ* or *-οῦμαι* of a circumflexed Future and substituting *-κ-*. In Liquid Verbs the vowel is generally changed to *α*, as *στέλλω*, *send*, fut. *στελῶ*, 1st perf. *ἔσταλ-κα*. The "Aspirated Perfect" in *-φα -χα* is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect.* This stem cannot be formed from verbs in whose Present the *-ω* is preceded by a vowel,[1] (*Ἀκήκοα*, from *ἀκούω*, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an *ο* appears where the present or future has *ε*; as *πέποιθα* from *πείθω*; *γέγονα*, compared with future *γενήσομαι*. The absence of any addition (like *-κ-*) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in *-κ-*.

117. (3) The *Perfect Middle* is very simply

[1] Nor from verbs derived from nouns, like *κηρύσσω*, *I herald*, derived from *κῆρυξ*, *herald*.

formed by most verbs which form a First Perfect Active in *-κα*. Strike off the *-κα*, and then add the person endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like *πείθω*, *τελέω*, and *μιαίνω*; but a combination of the "regular" type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the "root" of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

118. D.—**SECOND AORIST STEM**

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an *ε* in the body of the word, or the Perfect an *ο*, these vowels have disappeared.

Thus πειθ- is the Present stem of πείθω, and πεποιθ- its Second Perfect; but πιθ-, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of λαβ-εῖν as compared with λαμβάν-ειν, or εὑρ-εῖν against εὑρίσκ-ειν, is obvious. The very common Second Aorist ἤγαγον, from ἄγω, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the *accent*: the Infin. Act. is always -εῖν (in the -ω verbs), and the Partic. -ών -οῦσα -όν: the syllable containing -οντ- or -ουσ- always bears the accent (except in the gen. pl. fem. -ουσῶν). Contrast the Present λύειν, λύων. In the Middle, also, note πιθέσθαι, 2nd Aor., but πείθεσθαι, Present.

For the Second Fut. Pass. see § 113 (end).

119. **AUGMENT**

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his

lexicon. The ordinary (or *syllabic*) augment, ἐ-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as πείθω, impf. ἔ-πειθον, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus ἐν-δύω, *put on*, makes its 1st aor. ἐν-έ-δυσα. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is *elided* (§ 8, *e*): thus δι-ε-πορεύετο is from δια-πορεύομαι, *journey through*. Before the augment ἐκ takes the form ἐξ, as ἐξ-έ-βαλε from ἐκ-βάλλω, *cast out*.

There are several words in which this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, in many late MSS. the First Aorist of προφητεύω, *prophesy*, is given as προ-εφήτευσα, as though the verb were a compound of πρό and φητεύω (which does not exist) instead of a

derivative from προφήτης, *prophet*: W.H. here give the regular ἐπροφήτευσα. Other examples will be given in the next section. In some verbs the converse happens: thus καθ-έζομαι, *sit*, forms its Imperfect ἐκαθεζόμην, though it is a compound of κατά and ἕζομαι. In the double compound ἀπο-καθ-ίστημι the augment is put in twice: thus, 1st aor. pass. ἀπ-ε-κατ-ε-στάθην.

A very few verbs take the augment ἠ-, as ἠδυνάμην from δύναμαι, *can*; ἤμελλον from μέλλω, *intend*; ἤθελον from θέλω, *wish*. One or two cases of augment omitted will be found in the List.

Verbs beginning with ρ sometimes double the ρ after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus ἄγω, *lead*, 1st aor. pass. ἤχθην; ἀν-ᾱλίσκω, *destroy*, 1st aor. act. ἀν-ήλωσα; ἐγείρω, *raise*, 1st aor. act. ἤγειρα; ὁμοιόω, *liken*, 1st aor. pass. ὡμοιώθην. When ῐ and ῠ are lengthened there is generally nothing to show it; and vowels which are long

already (except *ā*) naturally remain unchanged. Many verbs beginning with ε- show ει- instead of η- when augmented (see the List). Thus ἔχω, *have*, makes Imperf. εἶχον. Nearly all the diphthongs are more or less found unchanged. Οὐ- is never changed. Of the other diphthongs, we find αι usually augmented to η, αυ to ηυ, ει to ῃ, ευ to ηυ, οι to ῳ.

Διᾱκονέω, *minister*, is an example of mistaken augment (see above): its imperf. διηκόνουν is formed as if the verb were a compound, which it is not, being derived directly from διάκονος. Similarly εὐαγγελίζομαι, *proclaim the gospel*, impf. εὐηγγελιζόμην.

121. Some very peculiar augmented forms may be collected here. Ὁράω, *see*, makes impf. ἑώρων, and the same irregularity comes in ἀνέῳξα from ἀνοίγω, *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition ἀνά is itself augmented, although the verb is a compound, while the -οίγω sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a

preposition may be also seen in forms of *ἀφίημι*. Other irregular augments will be seen in the List under *ἄγνυμι* and *ὠθέω*.

122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel *ε*: thus *λύω*, perf. *λέ-λυκα*. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7, *d*. is observed: thus *φ-* makes reduplication *πε-φ-*, *θ-* makes *τε-θ-*, *χ-* makes *κε-χ-*. Verbs which begin with *σ* and a consonant would, according to the rule, reduplicate with *σε-*: thus *σκύλλω*, *distress*, would make perf. mid. "*σέσκυλμαι*." But there was a tendency in Greek regularly to turn initial *σ* before a vowel into *h*. We find *ἕ-στη-κα* as the perf. of *ἵστημι*, in which the 2nd aor. infin. *στῆ-ναι* shows the base upon which reduplication worked. In most such verbs, the reduplication *ἑ-* could not resist further assimilation to the augment *ἐ-*: hence the type *ἔσκυλμαι*. In verbs of this description, as

well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are *ὄλ-ωλ-α* from *ὄλ-λυμι*, *destroy*; *ἀκ-ήκοα* from *ἀκούω*, *hear*; *ἐγ-ήγερμαι* from *ἐγείρω*, *raise*. *Ἄγω*, *lead* uses a similar kind of reduplication for its 2nd aor. *ἤγ-αγ-ον*, inf. *ἀγαγεῖν*.

124. VERBS IN *-MI*

In § 61 the difference between verbs in *-ω* and verbs in *-μι* was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here

enters on. (1) Verbs in *-μι* are only given in three tenses, Present, Imperfect, and Second Aorist, for their other tenses are just like those of the *-ω* verbs. *Στήσω*, fut. of *ἵστημι*, is like *λύσω*; *δέδωκα*, perf. of *δίδωμι*, is like *λέλυκα*, and so on. (2) The person-endings *-μι*, *-μεν*, etc., are attached directly to the vowel which belongs to the root, as *η* or *ᾰ* in *ἵστημι*, *η* or *ε* in *τίθημι*, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses *δίδομαι*, pres., and *δέδομαι*, perf., only differ in the initial *δί-* and *δέ-*, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in *-ω* were so much easier and simpler than verbs in *-μι* that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the "strong preterite." Among the classical forms given in the conjugation below, many are constructed by adapting the *-ω* formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The *-μι* verbs may be classified under four types, which in most respects are uniformly conjugated. Type I. is exemplified by *ἵστημι*, with vowels *η* (for *ᾱ*, § 8, *b*.) and *ᾰ*; Type II. by *τίθημι*, vowels *η* and *ε*; Type III. by *δίδωμι*, vowels *ω* and *ο*. The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel *ι* instead of *ε*. In the conjugation below will be found I. *ἵ-στη-μι*, pres.; *ἔ-στη-ν*, 2nd aor. II. *τί-θη-μι*, pres.; *ἔ-θε-μεν* (pl.), 2nd aor.; also, as slightly differing, *ἀφ-ί-η-μι* (compound of *ἵ-η-μι*), pres.; *ἀφ-εῖ-μεν* (pl., = *-ε-ε-μεν*), 2nd aor. III. *δί-δω-μι*, pres.; *ἔ-δο-μεν* (pl.), 2nd aor.; also in 2nd aor. only, *ἔ-γνω-ν* from *γινώσκω*.

127. Type IV. is formed on an entirely different principle. A suffix *-νῡ-* is added to form the Present stem. This becomes *-νῠ-* in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since *-νῡ-* is only a Present-stem suffix. But as a few forms happen to occur in the Active from a "*-μι-*" 2nd aor. in *-ῡν*, the conjugation of *ἔ-δῡ-ν* (from

δύω) is given: in these, of course, the *υ* is part of the root.

128. CONJUGATION OF VERBS IN *-MI*

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of *ἵστημι* between transitive and intransitive meanings, see § 156.

ACTIVE VOICE

Present and Imperfect

I.	II.	III.	IV.
ἵστημι, set	*τίθημι, place*	*δίδωμι, give*	*δεικνῡμι, show up*

Indicative Mood

Present

Singular

1.	*ἵστημι*	*τίθημι*	*δίδωμι*	*δεικνῡμι*
2.	*ἵστης*	*τίθης*	*δίδως*	*δεικνῡς*
3.	*ἵστησι(ν)*	*τίθησι(ν)*	*δίδωσι(ν)*	*δεικνῡσι(ν)*

Plural

1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνῦμεν
2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστᾶσι(ν)	τιθέᾱσι(ν)	διδόᾱσι(ν)	δεικνύᾱσι(ν)

Dual.

2. 3.	ἵστατον	τίθετον	δίδοτον	δείκνῦτον

Ἀφίημι (II.), *forgive*, makes 3rd pl. ἀφιᾶσι(ν), otherwise like τίθημι.

Imperfect

Singular

1.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνῡν
2.	ἵστης	ἐτίθεις	ἐδίδους	ἐδείκνῡς
3.	ἵστη	ἐτίθει	ἐδίδου	ἐδείκνῡ

Plural

1.	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνῦμεν
2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνῦτε
3.	ἵστασαν	ἐτίθεσαν [1]	ἐδίδοσαν [2]	ἐδείκνῦσαν

Dual

2. 3.	ἱστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην

129. *Imperative Mood*

Singular

2.	ἵστη	τίθει	δίδου	δείκνῡ [3]
3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω

[1] And ἐτίθουν (τιθέω) in N.T. [2] And ἐδίδουν (διδόω) in N.T. [3] Only δείκνυε (δεικνύω) in N.T.

Plural

2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

Dual

2.	ἵστατον	τίθετον	δίδοτον	δείκνῦτον
3.	ἱστάτων	τιθέτων	διδότων	δεικνύτων

130. *Subjunctive Mood*

Singular

1.	ἱστῶ	τιθῶ	διδῶ	δεικνύω
2.	ἱστῇς	τιθῇς	διδῷς[1]	δεικνύῃς
	and so on, like λύω (§ 65).		etc., but ω for η.	etc., like λύω.

131. *Optative Mood*

None of these verbs happen to occur in the Optative Active. The classical forms are as follows:—

Singular	*Plural*	*Dual*
1. ἱσταίην	ἱσταῖμεν	2. 3. ἱσταίτην
2. ἱσταίης	ἱσταῖτε	
3. ἱσταίη	ἱσταῖεν	

The forms of the other verbs may be found by putting τιθε- ἀφιε- διδο- respectively for ἱστα- in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

[1] In N.T. 3 sg. διδοῖ (διδόω).

132. *Infinitive Mood*

ἱστάναι τιθέναι διδόναι δεικνύναι

133. *Participles*

ἱστάς (§ 40) τιθείς (§ 42) διδούς[1] (*ib.*) δεικνύς (*ib.*)

134. Like ἵστημι is conjugated φημί, *say* (only in a few forms), but φάθι Imper.

Like τίθημι is ἀφίημι, *forgive*, except where noted; also other compounds of ἵημι, συνίημι, *understand*, and ἀνίημι, *loose*.

Like δείκνυμι are ἀμφιέννυμι, *clothe*; ἀπόλλυμι, *destroy*; σβέννυμι, *quench*; ζώννυμι, *gird*; ῥήγνυμι, *break*; ὄμνυμι, *swear*; μίγνυμι, *mix*; ἀποκτέννυμι, *kill*.

135. **Second Aorist**

Indicative Mood

I.	II.	II.	III.	III.	IV.
		Singular			
1. ἔστην	none	none	none	ἔγνων	ἔδῡν
2. ἔστης	„	„	„	ἔγνως	ἔδῡς
3. ἔστη	„	„	„	ἔγνω	ἔδῡ

[1] Also in N.T. διδῶν (διδόω).

Plural

1.	ἔστημεν	ἔθεμεν	ἀφ-εῖμεν	ἔδομεν	ἔγνωμεν	ἔδῡμεν
2.	ἔστητε	ἔθετε	ἀφ-εῖτε	ἔδοτε	ἔγνωτε	ἔδῦτε
3.	ἔστησαν	ἔθεσαν	ἀφ-εῖσαν	ἔδοσαν	ἔγνωσαν	ἔδῡσαν

Dual

2. 3.	ἐστήτην	ἐθέτην	ἀφ-είτην	ἐδότην	ἐγνώτην	ἐδύτην

First Aorist forms were used for the singular of ἔθεμεν, ἀφεῖμεν and ἔδομεν. Notice that ἔστην, ἔγνων, and ἔδυν keep the long vowel throughout the active.

136. *Imperative Mood*

Singular

2.	στῆθι	θές	δός	γνῶθι	δῦθι
3.	στήτω	θέτω	δότω	γνώτω	δύτω

Plural

2.	στῆτε	θέτε	δότε	γνῶτε	δῦτε
3.	στήτωσαν	θέτωσαν	δότωσαν	γνώτωσαν	δύτωσαν

Dual

2.	στῆτον	θέτον	δότον	γνῶτον	δῦτον
3.	στήτων	θέτων	δότων	γνώτων	δύτων

ἄφ-ες, etc., from ἀφ-ίημι, like θές.

In 2nd sing. στῆθι has a second form found in compounds: thus, ἀνά-στα.

137. *Subjunctive Mood*

Singular

1.	στῶ	θῶ	δῶ	γνῶ	δύω
2.	στῇς	θῇς	δῷς[1]	γνῷς[1]	δύῃς

and so on, as in the Present.

ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.

138. *Optative Mood*

Singular

1.	σταίην	θείην	δοίην	γνοίην	none
2.	σταίης	θείης	δοίης	γνοίης	

and so on, as in the Present.

ἀφ-είην, etc., from ἀφ-ίημι, like θείην.

In the N.T. the Second Aor. Opt. of δίδωμι is δῴην (only 3rd sing. δῴη).

139. *Infinitive Mood*

στῆναι θεῖναι δοῦναι γνῶναι δῦναι

ἀφ-εῖναι from ἀφίημι.

140. *Participles*

στάς (§ 40) θείς (§ 42) δούς (*ib.*) γνούς (*ib.*) δύς (*ib.*)

ἀφ-είς from ἀφίημι, like θείς.

[1] In N.T. also 3 sg. δοῖ, γνοῖ (§ 155), and perhaps δῴῃ.

141. Like ἔστην is ἔβην from βαίνω, *go*; but the Imper. ἀνά-βα makes 3rd sing. -βάτω, with 2nd plur. ἀνά-βατε as well as -βῆτε. (Βαίνω is not found in the N.T. uncompounded.)

142. MIDDLE AND PASSIVE VOICES

Present and Imperfect

Indicative Mood

Present

	I.	II.	III.	IV.
			Singular	
1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνῦμαι
2.	ἵστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3.	ἵσταται	τίθεται	δίδοται	δείκνυται
			Plural	
1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἵστανται	τίθενται	δίδονται	δείκνυνται
			Dual	
2. 3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον

Δύναμαι has an alternative 2nd sing. δύνῃ.

Imperfect

Singular

1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2.	ἵστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3.	ἵστατο[1]	ἐτίθετο	ἐδίδοτο[2]	ἐδείκνυτο

Plural

1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2.	ἵστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3.	ἵσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Dual

2. 3.	ἱστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην

Δύναμαι makes Imperfect and other Past tenses sometimes with *ἠ-* for augment (§ 119).

Ἀφίεμαι, ἀφιέμην, etc., follow *τίθεμαι* regularly throughout.

143. *Imperative Mood*

Singular

2.	ἵστασο	τίθεσο	δίδοσο	δείκνυσο
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω

Plural

2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

Dual

2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθε
3.	ἱστάσθων	τιθέσθων	διδόσθων	δεικνύσθων

[1] And *ἐκρέμετο* from *κρέμαμαι.* [2] Also in N.T. *ἐδίδετο.*

144. *Subjunctive Mood*

	Singular			
1.	ἱστῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
	etc., like λύωμαι, § 71.		etc., but ω for η.	etc., like λύωμαι

145. *Optative Mood*

	Singular	*Plural*	*Dual*
1.	ἱσταίμην	ἱσταίμεθα	2. 3. ἱσταίσθην
2.	ἱσταῖο	ἱσταῖσθε	
3.	ἱσταῖτο	ἱσταῖντο	

As before, the forms of the verbs in II. and III. may be found by putting τιθε- ἀφιε- διδο- for ἱστα- in the forms above. Δεικνυοίμην is like λυοίμην, § 72.

146. *Infinitive Mood*

ἵστασθαι τίθεσθαι δίδοσθαι δείκνυσθαι

147. *Participles*

ἱστάμενος τιθέμενος διδόμενος δεικνύμενος

148. Like *ἵσταμαι* are *δύναμαι, can, be able*; *ἐπίσταμαι, know*; *κρέμαμαι, hang*; *πίμπραμαι* (only Infin.), *burn*; *ὀνίναμαι* (§ 152), *be profited.*

Like *τίθεμαι* are *ἀφίεμαι*, and other compounds of *ἵημι.*

Like *δείκνυμαι* are *ἀπόλλυμαι, perish*, and other words given under the Active, § 134.

149. **Second Aorist.** (Middle.)

Indicative Mood

Sg. 1.	none	*ἐθέμην*	*ἐδόμην*	none
2.		*ἔθου*	*ἔδου*	
3.		*ἔθετο*	*ἔδοτο*[1]	
Pl. 1.		*ἐθέμεθα*	*ἐδόμεθα*	
2.		*ἔθεσθε*	*ἔδοσθε*	
3.		*ἔθεντο*	*ἔδοντο*	
Du. 2. 3.		*ἐθέσθην*	*ἐδόσθην*	

ἀφ-είμην (= *-ε -έμην*) from *ἀφίημι*, makes 2 sg. *ἀφεῖσο*, 3 sg. *ἀφεῖτο* etc.

[1] And *ἔδετο* in the N.T.

150. *Imperative Mood*

Sg. 2.	none	θοῦ	δοῦ	none
3.		θέσθω	δόσθω	
Pl. 2.		θέσθε	δόσθε	
3.		θέσθωσαν	δόσθωσαν	
Du. 2.		θέσθον	δόσθον	
3.		θέσθων	δόσθων	

ἀΦ-οῦ, ἀΦ-έσθω, etc., like θοῦ.

151. *Subjunctive Mood*

Sg. 1.	none	θῶμαι	δῶμαι	none
2.		θῇ	δῷ	

etc., like the Present.

ἀΦ-ῶμαι, etc., like θῶμαι.

152. *Optative Mood*

Sg. 1.	[σταίμην]	θείμην	δοίμην	none
2.	[σταῖο]	θεῖο	δοῖο	

etc., as in the Present.

Σταίμην is given, though not in actual use, as model for the only form occurring in the N.T., viz. ὀναίμην from ὀνίναμαι, *be profited.*

ἀΦ-είμην, etc., like θείμην.

153. *Infinitive Mood*

none *θέσθαι* *δόσθαι* none
ἀφ-έσθαι.

154. *Participles*

none *θέμενος* *δόμενος* none
ἀφ-έμενος.

155. FORMS AS FROM VERBS IN -Ω

In the above conjugation many forms are really from verbs in *-ω*: the complexity of the *-μι* forms made it natural for them to be supplanted by the nearest corresponding forms from the various *-ω* verbs. The three kinds of contracted verbs were, in many points, already close to Types I., II., and III. of *-μι* verbs; and we find accordingly that *ἐτίθεις*, *τίθει*, and other forms are really borrowed from the conjugation of *φιλέω*, and *ἐδίδουν*, etc., from that of *δηλόω*. *Δείκνυμι* in its turn is close to *λύω*, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type *δεικνύω* leaves not much room for forms of *δείκνυμι*. No further description need be given of the *-ω* forms in

Type IV. of -μι verbs. In ἵστημι we find several forms from ἱστάω: the wholly new Presents ἱστάνω and στήκω hardly come under this head. Τίθημι and δίδωμι both continue into the plural Imperfect Active forms from τιθέω and διδόω. Ἀφίημι and its parallels make a variety of forms from different -ω Presents, ἀφίω (like λύω), ἀφιέω and ἀφέω (like φιλέω). For special irregularities of ἀφίημι, see the List. In the Subjunctive δίδωμι makes 3rd sing. pres. διδοῖ from διδόω, like δηλοῖ (= δηλόῃ, § 99). A curious result of this was that a 2nd aor. subj. δοῖ (3rd sing.) appears. Similarly γνοῖ from γινώσκω. The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj. δώῃ (3rd sing.) is given in Eph. 1^{17} and 2 Tim. 2^{25}.

156. Paradigms of the -μι Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.: we cannot, of course, always say

with certainty that their non-occurrence in the N.T. is due to anything more than accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

Here may be mentioned an important point bearing on the meanings of ἵστημι, whose tenses oscillate in the active between transitive and intransitive. The Present means *I place, make to stand*, etc., and the Future and First Aorist correspond. The Perfect (with force of present) means *I stand*, and the Pluperfect and Second Aorist supply it with past tenses. The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various -μι verbs, see the List.

157. Active Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
			Present Stem			
I. Pres.	ἵστημι	ἵστη	ἱστῶ	ἱσταίην	ἱστάναι	ἱστάς
Imp.	ἵστην					
II. Pres.	τίθημι	τίθει	τιθῶ	τιθείην	τιθέναι	τιθείς
Imp.	ἐτίθην					
III. Pres.	δίδωμι	δίδου	διδῶ	διδοίην	διδόναι	διδούς
Imp.	ἐδίδουν					
IV. Pres.	δείκνυμι	δείκνυ	δεικνύω	δεικνύοιμι	δεικνύναι	δεικνύς
Imp.	ἐδείκνυν					
			Second Aorist Stem			
I.	ἔστην	στῆθι	στῶ	σταίην	στῆναι	στάς
II.	ἔθεμεν (pl.)	θές	θῶ	θείην	θεῖναι	θείς
III.	ἔδομεν (pl.).	δός	δῶ	δοίην	δοῦναι	δούς
III.	ἔγνων	γνῶθι	γνῶ	γνοίην	γνῶναι	γνούς
IV.	ἔδυν	δῦθι	δύω		δῦναι	δύς

158. Middle Voice

Present Stem. (Middle and Passive.)

I. Pres.	ἵσταμαι	ἵστασο	ἱστῶμαι	ἱσταίμην	ἵστασθαι	ἱστάμενος
Imp.	ἱστάμην					
II. Pres.	τίθεμαι	τίθεσο	τιθῶμαι	τιθείμην	τίθεσθαι	τιθέμενος
Imp.	ἐτιθέμην					
III. Pres.	δίδομαι	δίδοσο	διδῶμαι	διδοίμην	δίδοσθαι	διδόμενος
Imp.	ἐδιδόμην					
IV. Pres.	δείκνυμαι	δείκνυσο	δεικνύωμαι	δεικνυοίμην	δείκνυσθαι	δεικνύμενος
Imp.	ἐδεικνύμην					

Second Aorist Stem. (Middle.)

II.	ἐθέμην	θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος
III.	ἐδόμην	δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

159. Some Irregular Conjugations

A. **Εἰμί**, *be*, is thus conjugated.

Indicative Mood

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	εἰμί	ἐσμέν	ἤμην [1]	ἦμεν or ἤμεθα
2.	εἶ	ἐστέ	ἦς or ἦσθα	ἦτε
3.	ἐστί(ν) [2]	εἰσί(ν)	ἦν	ἦσαν
	Dual		*Dual*	
	2. 3. ἐστόν		ἤστην or ἦτην	

Future

	Sing.	*Plur.*
1.	ἔσομαι	ἐσόμεθα
2.	ἔσῃ	ἔσεσθε
3.	ἔσται	ἔσονται
	Dual	
	2. 3. ἔσεσθον	

160. *Imperative Mood*

Present

	Sing.	*Plur.*
2.	ἴσθι	ἔστε
3.	ἔστω and ἤτω	ἔστωσαν
	Dual	
	2. ἔστον ; 3. ἔστων	

[1] The classical form ἦν does not occur, except possibly in Rev. 1^3; see § 36.

[2] Accented ἔστι(ν)—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions.

Subjunctive Mood		*Optative Mood*	
Imperfect		Future	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ὦ	ὦμεν	εἶην	εἶμεν
2. ᾖς	ἦτε	εἶης	εἶτε
3. ᾖ	ὦσι(ν)	εἶη	εἶεν
Dual		*Dual*	
2. 3. ἦτον		εἴτην	

161. *Infinitive Mood*

Present, εἶναι. Future, ἔσεσθαι.

Participles

Present, ὤν (§ 40). Future, ἐσόμενος.

162. *B.* **Εἶμι**, *go*, only appears compounded with prepositions in a few forms in the N.T. viz. 3rd pl. pres. ἴᾶσι(ν), 3rd sing. imp. ᾔει, pl. ᾔεσαν, infin. ἰέναι, part. ἰών (§ 40). In Attic it proceeds thus—

Present Indic. εἶμι, εἶ, εἶσι; ἴτον; ἴμεν, ἴτε, ἴᾶσι(ν). (Note *accent.*)
Imperfect ᾔα, ᾔεισθα, ᾔει(ν); ᾖτην; ᾖμεν, ᾖτε, ᾖσαν.

So when it denotes *exists* or *is possible*; and in the phrase τοῦτ' ἔστι, *that is*.

Imperative ἴθι, ἴτω ; ἴτον, ἴτων ; ἴτε, ἰόντων.
Subjunctive ἴω, etc. (like λύω).
Optative ἰοίην or ἴοιμι, etc. (rest like λύοιμι).

163. *C.* **Κεῖμαι**, *lie*, has conjugation much like a Perfect Middle. Thus:—

Present Indic. **κεῖμαι, κεῖσαι, κεῖται**; κεῖσθον; **κείμεθα, κεῖσθε, κεῖνται.**
Imperfect, **ἐκείμην, ἔκεισο, ἔκειτο**; ἐκείσθην; **ἐκείμεθα, ἔκεισθε, ἔκειντο.**
Imperative **κεῖσο** (like λέλυσο, § 70).
Infin. **κεῖσθαι.**
Partic. **κείμενος.**

164. *D.* **Οἶδα**, *know*, is a Perfect, whose Present [εἴδω] is not in use. (Compare the Latin *novi* (Perf.), "I know": Eng. "I *wot*" is the same word as **οἶδα**.) The Indicative, **οἶδα**, in N.T. Greek is inflected like λέλυκα, and its Pluperfect, ᾔδειν, like ἐλελύκειν (§ 63). Two older forms survive as alternatives: ἴστε, 2nd pl. perf., and ἴσᾱσι(ν), 3rd pl. The Imperative is ἴσθι, ἴστω; ἴστε, ἴστωσαν; ἴστον, ἴστων. The Subjunctive, εἰδῶ, etc., is regularly inflected. Optative, εἰδείην, etc., like εἴην above (§ 160). Infinitive, **εἰδέναι.** Participle, **εἰδώς** (§ 42). Future Indic. **εἰδήσω.**

Attic—Perf. οἶδα, οἶσθα, οἶδε; ἴστον; ἴσμεν, ἴστε, ἴσᾶσι(ν).
Pluperf. ᾔδη, ᾔδησθα, ᾔδει(ν); ᾔστην; ᾖσμεν, ᾖστε, ᾖσαν.
Future εἴσομαι.

165. *E.* *Κάθημαι*, *sit*, like *κεῖμαι*, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. *κάθημαι*, *ἐκαθήμην*, like λέλυμαι, ἐλελύμην (§ 69); so also Imper. *κάθησο* and Infin. *καθῆσθαι*. But the Subjunctive is *καθῶμαι* (like λύωμαι, § 71), and Partic. *καθήμενος* (not *καθημένος*, as a Perfect). Future, *καθήσομαι*.

A verb, *κάθομαι* (*i.e.* an invasion of a *-μι* verb by *-ω* forms, as in § 155) supplies the forms in 2nd sing., *κάθῃ*, Pres. Indic., and *κάθου*, Pres. Imper. The verb was not recognised as a compound of *κατά*; cf. § 119.

166. LIST OF VERBS

The following list contains all the verbs in the New Testament which do not conform to the types described as "regular" in § 111 (p. 98 *sq.*), or have tenses not allowed for in the table there. The "principal parts" (§ 110) are given in the first four columns, while in the fifth any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are only named if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in σ take ἐ- for the reduplication: σκάπτω, σκοτίζω, σκοτόω, σπαργανόω, σπιλόω, σταυρόω, στερέω, στεφανόω. Others, as σαρόω, σεσάρωμαι, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

167.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἀγγέλλω, *announce*	ἀγγελῶ	ἤγγελκα	ἠγγέλην	1 aor. a. ἤγγειλα.
ἄγνυμι, *break*	ἐάξω		ἐάγην	Fut. perhaps formed from perf. ἔαγα. Augment irregularly retained in subj. 2 aor. p. κατ-εαγῶ.
ἄγω, *lead*	ἄξω	ἦγμαι	ἤγαγον	1 aor. p. ἤχθην. 1 fut. p. 1 aor. a.
αἰνέω, *praise*	αἰνέσω			
αἱρέω, *take*	αἱρήσω ἑλῶ	ἥρημαι	εἷλον (inf. ἑλεῖν)	1 aor. p. ἡρέθην.
αἴρω, *take up*	ἀρῶ	ἦρκα		1 aor. a. ἦρα (inf. ἆραι); p. ἤρθην.
αἰσθάνομαι, *perceive*			ἠσθόμην	

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
168.				
ἀκούω, *hear*	ἀκούσω	ἀκήκοα		1 aor. a.; p. ἠκούσθην.
ἀλλάσσω, *change*	ἀλλάξω	ἤλλαγμαι	ἠλλάγην	1 aor a. 2 fut. p.
ἅλλομαι, *leap*			ἡλόμην	1 aor. m. ἡλάμην.
ἁμαρτάνω, *sin*	ἁμαρτήσω	ἡμάρτηκα	ἥμαρτον	1 aor. a.
ἀμφιέννυμι, ἀμφι-έζω, and -άζω, *put on*		ἠμφίεσμαι		Compound of ἕννυμι.
ἀναλίσκω, ἀναλόω, *destroy*	ἀναλώσω			1 aor. a. ἀνήλωσα. 1 aor. p. Uncompounded verb not used.
ἀνοίγω, *open*	ἀνοίξω	ἀνέῳγα ἀνέῳγμαι ἠνέῳγμαι ἤνοιγμαι	ἠνοίγην	Compound of οἴγω, but with double and irregular augments and reduplication: see § 121. 1 aor. a. ἤνοιξα, ἀνέῳξα, and ἠνέῳξα; p. ἠνοίχθην, ἀνεῴχθην (inf. ἀνεῳχθῆναι) and ἠνεῴχθην. 1 and 2 fut. p.
169.				
ἀπο-καθ-ίστημι, *restore*: see ἵστημι				1 aor. p. ἀπεκατεστάθην.
ἀρέσκω, *please*	ἀρέσω			1 aor. a.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἀρκέω, *suffice*	ἀρκέσω			1 aor. a. 1 fut. p. ἀρκεσθήσομαι.
ἁρπάζω, *snatch*	ἁρπάσω	ἥρπακα	ἡρπάγην	1 aor. a.; p. ἡρπάσθην. 2 fut. p.
αὐξάνω, αὔξω, *grow*	αὐξήσω			1 aor. a.; p. ηὐξήθην.
ἀΦίημι, ἀΦιέω, ἀΦίω, ἀΦέω, *forgive*:	see ἵημι below, and §§ 128–155			Imperf. ἤΦιον. Perf. p. 3 pl. ἀΦέωνται.
ἀΦοράω, *consider*:	see ὁράω			2 aor. subj. ἀΦίδω.
170.				
βαίνω, *go*	βήσομαι	βέβηκα	ἔβην (§ 141)	
βάλλω, *cast*	βαλῶ	βέβληκα	ἔβαλον	1 aor. p. ἐβλήθην.
		βέβλημαι	(§ 85)	1 fut. p. Verbal βλητέος.
βδελύσσομαι, *loathe*		ἐβδέλυγμαι		
βιβρώσκω, *eat*		βέβρωκα		
βλαστάνω, βλαστάω, *grow*				1 aor. a. ἐβλάστησα.
βούλομαι, *will*				1 aor. p. ἐβουλήθην.
171.				
γαμέω, *marry*		γεγάμηκα		1 aor. a. ἐγάμησα and ἔγημα; p. ἐγαμήθην.
γελάω, *laugh*	γελάσω			

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
γηράσκω, *grow old*				1 aor. a. ἐγήρασα.
γίνομαι, *become*	γενήσομαι	γέγονα γεγένημαι	ἐγενόμην	Classical pres. γίγνομαι. 1 aor. p. ἐγενήθην.
γινώσκω, *come to know*	γνώσομαι	ἔγνωκα	ἔγνων (§§ 135–140)	Classical pres. γιγνώσκω. 1 aor. p. ἐγνώσθην. 1 fut. p.
γνωρίζω, *make known*	γνωρίσω γνωριῶ			1 aor. a. ἐγνώρισα; p. ἐγνωρίσθην.
γράφω, *write*	γράψω	γέγραφα γέγραμμαι	ἐγράφην	1 aor. a.
172.				
δεῖ, *it is necessary*				Subj. δέῃ. Infin. δεῖν. Part. neut. δέον (pl. δέοντα). Imperf. ἔδει.
δείκνυμι, δεικνύω, *show*	δείξω	δέδειγμαι		1 aor. a.; p. ἐδείχθην. See §§ 128–158.
δέομαι, *beseech*				Does not contract εο. 1 aor. p. ἐδεήθην.
δέρω, *beat*				1 aor. a. ἔδειρα. 2 fut. p. δαρήσομαι.
δέω, *bind*	δήσω	δέδεκα δέδεμαι		1 aor. p. ἐδέθην.
διδάσκω, *teach*	διδάξω			1 aor. a.; p. ἐδιδάχθην.
δίδωμι, διδόω, *give*	δώσω	δέδωκα δέδομαι	ἔδομεν (pl.) ἐδόμην	See §§ 128–158. 1 aor. a. ἔδωκα; p. ἐδόθην. 1 fut. p.
δοκέω, *seem*				1 aor. a. ἔδοξα.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
δραμεῖν : see *τρέχω*				
δύναμαι, *can*	δυνήσομαι			1 aor. p. ἐδυνήθην, ἐδυνάσθην (and ἠδ.). See §§ 142–154.
δύνω, δύω, *set*		δέδυμαι	ἔδυν (§§ 135–140)	1 aor. a. ἔδυσα.
173.				
ἐάξω (fut.), etc. : see *ἄγνυμι*				
ἐάω, *allow*	ἐάσω			εἰ- when augmented.
ἐγγίζω *approach*	ἐγγίσω ἐγγιῶ	ἤγγικα		1 aor. a. ἤγγισα.
ἐγείρω, *arouse*	ἐγερῶ	ἐγήγερμαι		1 aor. a. ἤγειρα ; m. ; p. ἠγέρθην. 1 fut. p. Imperf. once unaugmented (Jn. 6[18]).
ἐδαφίζω, *raze*	ἐδαφιῶ			
ἐθίζω, *accustom*		εἴθισμαι		
ἔθω, *be wont*		εἴωθα		Pres. very rare.
174.				
[εἴδω]	εἰδήσω, *shall know*	οἶδα, *know*	εἶδον, *saw* (§ 85)	Present not used. For εἶδον see *ὁράω* below ; for οἶδα, § 164.
εἴκω, *resemble*		ἔοικα		Present very rare. Εἴκω, *yield* (regular) is a separate word.
εἰμί : see §§ 159–161				
εἶμι : see § 162				

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
εἶπον, *said* : see λέγω, also § 85				Unchanged stem (εἰπ.) in the moods : thus inf. εἰπεῖν.
εἴρω, *say*	ἐρῶ	εἴρηκα εἴρημαι		Present not in N.T.: these forms often given under λέγω. 1 aor. p. ἐρρέθην and ἐρρήθην (inf. ῥηθῆναι, etc.).
175.				
ἐλαύνω, *drive*		ἐλήλακα		1 aor. a. ἤλασα.
ἐλεέω, ἐλεάω, *pity* :	regular, but double present stem.			
ἑλεῖν : see αἱρέω.				
ἐλήλυθα, ἐλθεῖν :	see ἔρχομαι			
ἑλκόω, *make sore*		εἵλκωμαι		
ἑλκύω, ἕλκω, *draw*	ἑλκύσω			εἱ- when augmented. 1 aor. a.
ἐλλογάω, ἐλλογέω, *impute*				Imperf. p. unaugmented.
ἐλπίζω, *hope*	ἐλπιῶ	ἤλπικα		1 aor. a. ἤλπισα.
176.				
ἐμέω, *vomit*				1 aor. a. ἤμεσα.
ἐνεγκεῖν : see φέρω				
ἔοικα : see εἴκω				

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἕπομαι, *follow*				Imperf. εἱπόμην.
ἐραυνάω, ἐρευνάω, *search*:	regular, but spelling varies.			
ἐργάζομαι, *work*		εἴργασμαι		Augmented εἰρ. or ἠρ. 1 aor. p. εἰργάσθην.
ἑρμηνεύω, *interpret*				Drops augment, otherwise regular.
ἔρχομαι, *come*	ἐλεύσομαι	ἐλήλυθα	ἦλθον (§ 85) (inf. ἐλθεῖν)	
ἐρῶ, etc.: see εἴρω.				
ἐρωτάω, ἐρωτέω, *ask*:	regular, but double present stem.			
177.				
ἐσθίω, ἔσθω, *eat*	φάγομαι (p. 77 n.)		ἔφαγον	
εὐαγγελίζω, *preach gospel to*				Regular, but puts augment *after* εὐ-.
εὐαρεστέω, *be well-pleasing*				Ditto.
εὐδοκέω, *be well-pleased*				1 aor. a. εὐδόκησα (or ηὐ-).
εὑρίσκω, *find*	εὑρήσω	εὕρηκα	εὗρον (see § 85)	εὑ- or ηὑ- when augmented: so other verbs in ευ-. 1 aor. p. εὑρέθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἐφίστημι, *set over* : see ἵστημι				Once 3 sg. m. ἐπίσταται, for ἐφίσταται.
ἐφοράω, *look upon*	see ὁράω.			2 aor. imper. ἔφιδε : see on ἀφοράω.
ἔχω, *have*	ἕξω	ἔσχηκα	ἔσχον (inf. σχεῖν)	Imperf. εἶχον : see § 85, also p. 73, n. 1.
178.				
ζάω, *live*	ζήσω			For ζήω : like τιμάω in pres. and imperf., but η for ᾱ. 1 aor. a.
ζέω, *boil*				Does not contract εω and εο.
ζωγρέω, *take alive*		ἐζώγρημαι		
ζώννυμι, ζωννύω, *gird*	ζώσω	ἔζωσμαι		
ἡττάω, ἡσσάω, *conquer*		ἧττημαι		1 aor. p. ἡσσώθην, as from ἡσσόω. See § 7, *c*.
179.				
θάπτω, *bury*			ἐτάφην	1 aor. a. ἔθαψα. For changes of root θαφ, see § 7, *d*.
θέλω, *wish*	θελήσω			1 aor. a. ἠθ- when augmented. In classical writers also ἐθέλω.
θήσω, etc. : see τίθημι				

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
θιγγάνω *touch*			*ἔθιγον*	
θλάω, crush				1 fut. p. *θλασθήσομαι.*
θνήσκω, die	*θανοῦμαι*	*τέθνηκα*	*ἔθανον*	In T.R. inf. perf. *τεθνάναι.*
θραύω, *bruise*		*τέθραυσμαι*		
θρέψω, etc.: see *τρέφω.*				
θύω, sacrifice		*τέθυμαι*		1 aor. p. *ἐτύθην* (=*ἐθύθην*, § 7, *d.*).
180.				
ἰδεῖν: see *ὁράω*				
ἰέναι: see *εἶμι*, § 162				
ἵημι, etc., *ἥσω* *send*		*ἕωμαι,* ptc. *εἱμένος*	*εἷμεν* (pl.)	See *ἀΦίημι* above. 1 aor. a. *ἧκα*; p. *ἕθην* (unaugmented). 1 fut. p.
ἱκνέομαι, *arrive*			*ἱκόμην*	
ἱλάσκομαι, *be propitious*				1 aor. p. *ἱλάσθην.*
ἵστημι, *ἱστάνω,* *ἱστάω,* *set up*	*στήσω*	*ἕστηκα,* *stand* (Inf. *ἑστάναι,* ptc. *ἑστώς* and *ἑστηκώς*. Also inf. *ἐξεστακέναι.*)	*ἔστην,* *stood*	See §§ 128–158. Pluperf. *ἱστήκειν,* also written *εἱστ.* and *ἑστ.* 1 aor. a.; p. *ἐστάθην.* 1 fut. p. Note that *ἔστησαν* (3rd pl.) may be either 1 aor. or 2 aor.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
181.				
καθαίρω, *purify*		κεκάθαρμαι (T.R.)		1 aor. a. ἐκάθᾶρα. (Carefully distinguish καθαιρέω.)
καθαρίζω, καθεριζω, *purify*	καθαριῶ	κεκαθάρισμαι		1 aor. a. ἐκαθάρισα; p. ἐκαθαρίσθην. (-ερ- variant.) These words are *not* compounds of κατά.
καθέζομαι, *sit* καθεύδω, *sleep* κάθημαι, *sit* (§ 165) καθίζω, *seat*:	regular, but augmented ἐκ., as if not compounds: see § 119.			
καίω, *burn*	καύσω	κέκαυμαι	ἐκάην	1 aor. a. 1 fut. p. καυθήσομαι. 2 fut. p.
καλέω, *call*	καλέσω	κέκληκα κέκλημαι		1 aor. a.; p. ἐκλήθην. 1 fut. p.
κάμνω, *grow weary*		κέκμηκα (T.R.)	ἔκαμον	
καυχάομαι, *boast*: regular				2 sg. pres. indic. καυχᾶσαι: see p. 93, n. 1.
182.				
κεῖμαι, *lie* (§ 163)				
κείρω, *shear*				1 aor. a. ἔκειρα.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
κέλλω, *bring to land*				1 aor. a. ἔκειλα.
κεράννυμι, *mix*		κεκέρασμαι κέκρᾱμαι		1 aor. a. ἐκέρασα.
κερδαίνω, *gain*	κερδανῶ κερδήσω			1 aor. a. formed from *both* futures. 1 fut. p. κερδηθήσομαι.
κίχρημι, *lend*				1 aor. a. ἔχρησα. Cf. χράω.
κλαίω, *weep*	κλαύσω			1 aor. a.
κλάω, *break*				1 aor. a. ἔκλᾱσα; p. ἐκλάσθην.
κλείω, *shut*	κλείσω	κέκλεισμαι		1 aor. p. ἐκλείσθην.
κλίνω, *incline*	κλῑνῶ	κέκλῑκα		1 aor. a. ἔκλῑνα; p. ἐκλίθην. 1 fut. p. 183.
κομίζω, *bear*	κομίσομαι κομιοῦμαι			1 aor. a. ἐκόμισα.
κόπτω, *beat*	κόψω		ἐκόπην	1 aor. a. 2 fut. p.
κορέννυμι *satisfy*		κεκόρεσμαι		1 aor. p. ἐκορέσθην.
κράζω, *cry*	κράξω κεκράξομαι	κέκρᾱγα	ἔκρᾰγον	1 aor. a. ἔκραξα and ἐκέκραξα.
κρέμαμαι, κρεμάννυμι, *hang*				See § 148. Once ἐκρέμετο from κρέμομαι. 1 aor. a. ἐκρέμασα; p. ἐκρεμάσθην.
κρίνω, *judge*	κρῑνῶ	κέκρῐκα κέκοῖμαι		1 aor. a. ἔκρῑνα; p. ἐκρίθην. 1 fut. p.
κρύπτω, *hide*	κρύψω	κέκρυμμαι	ἔκρυβον ἐκρύβην	1 aor. a.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
κτείνω, κτέννω, κτέννυμι, *kill*	κτενῶ			1 aor. a. ἔκτεινα ; p. ἐκτάνθην.
κτίζω, *make*		ἔκτισμαι		1 aor. a. ἔκτισα ; p. ἐκτίσθην.
κυέω, κύω, *bring forth*				1 aor. a. ἐκύησα.
κυλίω, κυλίνδω, *roll*	κυλίσω	κεκύλισμαι		1 aor. a.
184.				
λαγχάνω, *get by lot*			ἔλαχον	
λαβεῖν : see λάσκω.				
λαμβάνω, *take*	λήμψομαι	εἴληφα	ἔλαβον	1 aor. p. ἐλήμφθην. 1 fut. p. T.R. reads the classical ληψ., ἐληφ.
λανθάνω, *escape notice*		λέλησμαι	ἔλαθον	
λάσκω, *burst*				1 aor. a. ἐλάκησα.
λέγω, *say*	ἐρῶ	εἴρηκα	εἶπον	See εἴρω and εἶπον.
λέγω, *gather*	λέξω	λέλεγμαι		1 aor. a.
λείπω, λιμπάνω, *leave*	λείψω	λέλειμμαι λέλιμμαι	ἔλιπον	1 aor. p. ἐλείφθην.
λούω, *wash*		λέλουμαι λέλουσμαι		1 aor. a. ἔλουσα.
185.				
μανθάνω, *learn*		μεμάθηκα	ἔμαθον	

Present.	*Future.*	*Perfect.*	*2nd Aorist.*
μαρτύρομαι, *testify*			1 aor. m. ἐμαρτυράμην.
μεθύω, μεθύσκομαι, *become drunken*			1 aor. p. ἐμεθύσθην.
μέλλω, *intend*	μελλήσω		Imperf. ἔμελλον and ἦμ.
μέλω, *be a care*			1 aor. p. ἐμελήθην. 1 fut. p.
μένω, *remain*	μενῶ	μεμένηκα	1 aor. a. ἔμεινα.
μιαίνω, *pollute*		μεμίαμμαι (T.R. μεμίασμαι)	1 aor. p. ἐμιάνθην.
μίγνυμι, *mix*		μέμιγμαι	1 aor. a. ἔμιξα.
μιμνήσκω, *remind*	μνήσω	μέμνημαι	1 aor. a.; p. ἐμνήσθην. 1 fut. p.
μνηστεύω, *betroth*		ἐμνήστευμαι (T.R. μεμ.)	1 aor. p. ἐμνηστεύθην.
186.			
νέμω, *distribute*			1 aor. p. ἐνεμήθην.
νυστάζω, *slumber*			1 aor. a. ἐνύσταξα.
ξηραίνω, *dry up*		ἐξήραμμαι	1 aor. a. ἐξήρᾶνα; p. ἐξηράνθην.
ξυράω, ξυρέω, *shave*	ξυρήσομαι	ἐξύρημαι	

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
187.				
ὀδυνάομαι, *suffer* : regular				2 sg. ὀδυνᾶσαι : see p. 93 n. 1.
οἶδα : see § 164.				
οἰκτείρω, *pity*	οἰκτειρήσω			
οἴομαι, *think*				1 sg. οἶμαι.
οἴσω (fut.) : see φέρω.				
οἴχομαι, *have gone*		ᾤχημαι		
ὀκέλλω, *run aground*				1 aor. a. ὤκειλα. (Really a compound of κέλλω with a lost preposition.)
188.				
ὄλλυμι, ὀλλύω, *destroy*	ὀλέσω ὀλῶ ὀλοῦμαι	ὄλωλα	ὠλόμην	
ὄμνυμι, ὀμνύω, *swear*				1 aor. a. ὤμοσα.
ὀνίνημι, *profit*			ὠνάμην (opt. ὀναίμην)	See § 152.
ὁράω, *see*	ὄψομαι	ἑώρᾱκα ἑόρακα	εἶδον (inf. ἰδεῖν, etc. : see § 85)	Imperf. ἑώρων, but προ-ορώμην. 1 aor. m. ὠψάμην ; p. ὤφθην. 1 fut. p. 2 aor. ἴδον in Rev.
ὁρίζω, *define*	ὁριῶ	ὥρισμαι		1 aor. a. ὥρισα ; p. ὡρίσθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ὀρύσσω, dig			*ὤρυγην*	1 aor. a. *ὤρυξα*; p. *ὠρύχθην.*
ὀφείλω, owe			[*ὄφελον*: see § 295]	1 aor. a. *ὤφειλα.*
189.				
παίζω, play	*παίξω*			1 aor. p. *ἐπαίχθην.* 1 fut. p.
πάσχω, suffer		*πέπονθα*	*ἔπαθον*	
παύω, stop	*παύσομαι*	*πέπαυμαι*		1 aor. a. and m. 2 fut. p. *παήσομαι.*
πείθω, persuade	*πείσω*	*πέποιθα* *πέπεισμαι*		1 aor. p. *ἐπείσθην.*
πεινάω, hunger	*πεινάσω*			
πήγνυμι, fix				1 aor. a. *ἔπηξα.*
190.				
πίμπλημι, fill		*πέπλησμαι*		1 aor. a. *ἔπλησα*; p. *ἐπλήσθην.* With *ἐν* makes *ἐμπιπλάω.*
πίμπρημι, burn				1 aor. a. *ἔπρησα.*
πίνω, drink	*πίομαι* (see p. 77, n. 2)	*πέπωκα*	*ἔπιον* (inf. often *πεῖν*)	1 aor. p. *ἐπόθην.*
πιπράσκω, sell		*πέπρακα* *πέπραμαι*		1 aor. p. *ἐπράθην.*
πίπτω, fall	*πεσοῦμαι*	*πέπτωκα*	*ἔπεσον* (see § 85)	

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
πλάσσω, *form*				1 aor. a. ἔπλασα ; p. ἐπλάσθην.
πλατύνω, *broaden*		πεπλάτυμμαι		1 aor. p. ἐπλατύνθην.
πλέω, *sail*				1 aor. a. ἔπλευσα. Does not contract εο or εω.
πλέκω, *weave*			ἐπλάκην	1 aor. a. ἔπλεξα.
πλήσσω, *strike*			ἐπλήγην (ἐξ-επλάγην)	1 aor. a. ἔπληξα.
191.				
πνέω, *blow*				1 aor. a. ἔπνευσα. Does not contract εο, εω, εη.
πνίγω, *choke*			ἐπνίγην	1 aor. a. ἔπνιξα.
πρίω, πρίζω, *saw*				1 aor. p. ἐπρίσθην.
προφητεύω, *prophesy* :	regular			T.R. augments προεφ., as if a compound.
πυνθάνομαι, *inquire*			ἐπυθόμην	
192.				
ῥαίνω, *sprinkle*		ἐρράμμαι		
ῥαντίζω, *sprinkle*		ἐρράντισμαι (some read ἐρρ., others ῥερ.)		1 aor. a. ἐρράντισα or ἐράντισα.
ῥέω, *flow*	ῥεύσω		ἐρρύην (ἐρύην)	

ῥηθείς, etc. : see εἴρω.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ῥήσσω,	ῥήξω			1 aor. a. ἔρηξα (ἔρρ.).
ῥήγνυμι, *break*				
ῥίπτω,		ἔρριμμαι		1 aor. a. ἔρῖψα (ἔρρ.).
ῥιπτέω, *cast*		(ἔρι., some ῥέρι.)		Some distinguish between ῥίπτω and ῥιπτέω.
ῥύομαι, *deliver*	ῥύσομαι			1 aor. m. ἐρυσάμην (ἔρρ.); p. ἐρύσθην (ἔρρ.).
ῥώννυμι		ἔρρωμαι		Only in imper. ἔρρωσο *farewell.*
193.				
σβέννυμι,	σβέσω			1 aor. a.; p. ἐσβέσθην. 1 fut. p.
σβεννύω, *quench*				
σείω, *shake*	σείσω			1 aor. a.; p. ἐσείσθην.
σήπω, *rot*		σέσηπα		
σκύλλω, *annoy*		ἔσκυλμαι		
σπάω, *draw*	σπάσω	ἔσπασμαι		1 aor. a. and m.; p. ἐσπάσθην.
σπείρω, *sow*		ἔσπαρμαι	ἐσπάρην	1 aor. a. ἔσπειρα.
194.				
στέλλω, *send*	στελῶ	ἔσταλκα	ἐστάλην	1 aor. a. ἔστειλα.
		ἔσταλμαι		
στήκω, *stand*				Only pres. and imperf.: see ἵστημι.
στηρίζω, *confirm*	στηρίξω	ἐστήριγμαι		1 aor. a. ἐστήριξα and -ισα; p. ἐστηρίχθην.
στρέφω, *turn*	στρέψω	ἔστραμμαι (ἔστρεμμαι)	ἐστράφην	1 aor. a. 2 fut. p.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
στρώννυμι, στρωννύω, *spread*		ἔστρωμαι		1 aor. a. ἔστρωσα; p. ἐστρώθην.
σφάζω, *kill*	σφάξω	ἔσφαγμαι	ἐσφάγην	1 aor. a.
σώζω, *save*	σώσω	σέσωκα σέσωσμαι		1 aor. a. ἔσωσα; p. ἐσώθην. 1 fut. p.
195.				
τάσσω, *arrange*	τάξω	τέταχα τέταγμαι	ἐτάγην	1 aor. a.; p. ἐτάχθην. 2 fut. p.
τείνω, *stretch*	τενῶ			1 aor. a. ἔτεινα.
τελέω, *accomplish*	τελέσω	τετέλεκα τετέλεσμαι		1 aor. a.; p. ἐτελέσθην. 1 fut. p.
τέλλω, *make to rise*	τελοῦμαι	τέταλκα		1 aor. a. ἔτειλα.
τέμνω, *cut*		τέτμημαι	ἔτεμον	1 aor. p. ἐτμήθην.
τήκω, *melt*				2 fut. p. τακήσομαι.
τίθημι, τιθέω, *place*	θήσω	τέθεικα τέθειμαι	ἔθεμεν (pl.) ἐθέμην	See §§ 128–158. 1 aor. a. ἔθηκα; p. ἐτέθην (=ἐθέ-θην). 1 fut. p.
τίκτω, *bring forth*	τέξομαι		ἔτεκον	1 aor. p. ἐτέχθην.
τίνω, *pay*	τίσω			
196.				
τρέπω, *turn*		τέτραμμαι	ἐτράπην	1 aor. a. ἔτρεψα. 2 fut. p.
τρέφω, *nourish*		τέθραμμαι	ἐτράφην	1 aor. a. ἔθρεψα. Root θρεφ, § 7, *d*.
τρέχω, *run*			ἔδραμον	
τρίβω, *rub*	τρίψω	τέτριμμαι		1 aor. a. 2 fut. p. τριβήσομαι.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
τυγχάνω, *happen*		τέτυχα (τέτευχα)	ἔτυχον	
τύπτω, *strike*	πατάξω (from πατάσσω)		ἐπλήγην (from πλήσσω)	1 aor. a.

197.

φαγεῖν, etc.: see ἐσθίω.

φαίνω, *shine*	φανοῦμαι		ἐφάνην	1 aor. a. ἔφᾶνα. 2 fut. p.
φαύσκω, φώσκω, *shine*	φαύσω			
φέρω, *bear*	οἴσω	ἐνήνοχα	ἤνεγκον (Inf. ἐνεγκεῖν)	1 aor. a. ἤνεγκα; p. ἠνέχθην.
φεύγω, *flee*	φεύξομαι		ἔφυγον	
φημί, *say*				Imperf. ἔφην: see § 134.

198.

φθάνω, *anticipate*		ἔφθακα		1 aor. a. ἔφθασα.
φθείρω, *destroy*	φθερῶ	ἔφθαρμαι	ἐφθάρην	1 aor. a. ἔφθειρα. 2 fut. p.
φορέω, *wear*	φορέσω			1 aor. a.
φράσσω, *shut*			ἐφράγην	1 aor. a. ἔφραξα. 2 fut. p.
φύω, *produce*			ἔφυν	
φωτίζω, *illuminate*	φωτίσω φωτιῶ	πεφώτισμαι		1 aor. a. ἐφώτισα; p. ἐφωτίσθην.

φώσκω: see φαύσκω.

199.

χαίρω, *rejoice*			ἐχάρην	2 fut. p.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
χαλάω, *let down*	χαλάσω			1 aor. a.; p. ἐχαλάσθην.
χέω, χύννω, χεῶ χύνω, *pour*		κέχυμαι	? ἔχεον (uncontracted)	1 aor. a. ἔχεα (uncontracted); p. ἐχύθην. 1 fut. p.
χράομαι, *use*		κέχρημαι		1 aor. m. ἐχρησάμην. Contracts to η where τιμάω has ᾱ: cf. ζάω.
χράω: see κίχρημι.				
χρίω, *anoint*	χρίσω			1 aor. a. Verbal Χρῑστός: see §255.
χρονίζω, *tarry*	χρονιῶ			
200.				
ψάλλω, *sing praise*	ψαλῶ			
ψύχω, *cool*				1 aor. a. ἔψυξα. 2 fut. p. ψυγήσομαι.
ὠθέω, *thrust*				1 aor. a. ὦσα (and ἔωσα). 1 aor. m.

CHAPTER IV

REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(*a*) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes *may* take place. *Ἀνά*, *διά*, *παρά* lose their final vowel. So do *ἀντί*, *ἐπί*, *κατά*, *μετά*, *ὑπό*, which change *τ* to *θ*, *π* to *φ*, before *h*. *Ἐκ* always becomes *ἐξ*. Thus *ἐπ' αὐτόν*, *ἐφ' ἑαυτοῦ*, *ἐξ αὐτοῦ*.

(*b*) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with *ἀμφί*. Thus *ἀφίημι* = *ἀπο-ἵημι*, *διάγω* = *δια-ἄγω*, *ἐξέλκω* = *ἐκ-ἕλκω*. *ἐν* and *σύν* may change their *ν* to *γ* before gutturals, to *λ* before *λ*, to *μ* before labials, and *σύν* may become *συ-* before *σ* or *ζ*. Thus *ἐμβάλλω*, but *ἐνέβαλλον*.

SYNTAX

CHAPTER I

PRONOUNS

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself.

The Definite Article

As in English, the definite article (ὁ, ἡ, τό, p. 31) was once a demonstrative pronoun. So τοῦ in Acts 17^{28}. It retains this force in conjunction with the particles μέν and δέ. Acts 14^{4} καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις, *and* these *were with the Jews and* these *with the apostles*: we translate by *some* . . .

others. Mark 5^{34} *ὁ δὲ εἶπεν αὐτῇ, but* he *said to her.* Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter *τό* can turn any word or collection of words into a noun for the occasion. Thus Mark 9^{23} *τὸ Εἰ δύνῃ, The* (thought of saying) *"If thou canst!"* Eph. 4^{9} *τὸ δὲ Ἀνέβη τί ἐστιν; but the "he ascended," what is it?* We shall see later that it can be used freely with an infinitive clause: Matt. 15^{20} *τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ, but the eating with unwashen hands defiles not.* See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6^{13} *ἀπὸ τοῦ πονηροῦ, from the evil (one).* Rom. 13^{10} *τῷ πλησίον, to the neighbour.* (*πλησίον* is an adverb = *near.*) So Luke 22^{18} etc.

Very frequently it allows an apparent ellipse of *son, daughter,* or *wife* after it. Thus John 19^{25} *Μαρία ἡ τοῦ Κλωπᾶ* (Clopas's Mary, *i.e.*) *Mary the* (wife) *of Clopas.*

204. Other renderings than *the* may be given

to the article in certain circumstances:—(*a*) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3^{8} *καρπὸν ἄξιον τῆς μετανοίας*, *fruit worthy of the repentance* (that you profess), *i.e. your* repentance. (*b*) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4^{14} *τὸ ῥηθέν*, *the spoken thing*, i.e. *that which was spoken*. (*c*) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7^{23} *τὴν ἀνομίαν*, *lawlessness*. (*d*) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus *Παῦλος* or *ὁ Παῦλος*, *Paul*; *Κύριος*, the *Lord*; *ἥλιος*, the *sun*.

205. Lastly, the *position* of the article requires attention. In studying this we must note that there are sundry particles—as *μέν on the one hand*, *δέ on the other*, *but*; *γάρ*, *for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun

are *epithets.* Thus in Matt. 7^{13} διὰ τῆς στενῆς πύλης, *through the narrow gate.* But in ver. 14 we have ὅτι στενὴ ἡ πύλη, *because the gate is narrow*; and in ver. 27 ἦν ἡ πτῶσις αὐτῆς μεγάλη, *its fall was great.* We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are epithets, as John 10^{11} ὁ ποιμὴν ὁ καλός (the shepherd, the good one), *the good shepherd.* One or two additional examples of adjectives in the predicative position will be helpful. Acts 26^{24} μεγάλῃ τῇ φωνῇ φησίν, *he saith with his voice raised* (lit. *great*); τῇ μεγάλῃ φωνῇ = *with his loud voice.* 2 Tim. 2^{11} πιστὸς ὁ λόγος, *faithful is the saying.* In ver. 19 of the same chapter the A.V. translates ὁ στερεὸς θεμέλιος ἕστηκεν, "the foundation standeth sure," which would be in Greek ὁ θεμέλιος στερεὸς ἕστηκεν: read with R.V. "*the firm foundation standeth.*" An exceptional phrase is John 12^{9} ὁ ὄχλος πολύς, *the great-crowd*, where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1^{1} *θεὸς ἦν ὁ λόγος, the Word was God.* But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3^{4} *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6^{9}, 7^{3}, John 5^{44}, 2 Pet. 1^{9}. Jas. 1^{1} *ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, to the tribes which are in the Dispersion.* Rarely the article is dropped in such sentences: Matt. 26^{28} *τὸ αἷμά μου τῆς διαθήκης, my blood of the covenant.*

Note the following miscellaneous types: Matt. 27^{45} *πᾶσαν τὴν γῆν, all the land*; contrast Eph. 3^{15} *πᾶσα πατριά, every fatherhood.* Matt. 5^{22} *πᾶς ὁ ὀργιζόμενος, everyone who is angry*; *πᾶς ὀργιζόμενος = everyone when* (or *if*) *he is angry.*

207. *Other Pronouns*

Αὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self, himself, self-same*, etc. Thus *ὑμεῖς*

αὐτοί, you yourselves; *αὐτὸ τοῦτο, this very thing.* Note carefully the important distinction between the types *αὐτὸς ὁ ἀνήρ = the man himself*, and *ὁ αὐτὸς ἀνήρ = the same man.*

208. The pronouns in §§ 51–55 have no special uses that need detain us. *Relatives*, however, have some peculiarities. The difference between *ὅς* and *ὅστις* is important but subtle: note the following renderings of the latter. Col. 3^{5} *πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία, covetousness, that which is idolatry, i.e.* for it is idolatry. John 8^{53} *Ἀβραάμ, ὅστις ἀπέθανε, Abraham, one who died.* Heb. 10^{35} *ἥτις ἔχει, since it has.* The student will appreciate this better at a later stage. Besides the relative use of *ὅς*, we find a demonstrative force in the combination *ὃς μέν . . . ὃς δέ . . . = ὁ μέν . . . ὁ δέ . . .* (§ 202).

209. What is known as the *Attraction* of the relative must be briefly explained. In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3^{21} *πάντων ὧν ἐλάλησε* (for *ἅ*), *of all things which he spake.* Luke 2^{20} *ἐπὶ πᾶσιν οἷς ἤκουσαν* (for *ἅ*), *for all things which they heard.*

The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1^{22} ἕως τῆς ἡμέρας ἧς ἀνελήμφθη (for ᾗ), *until the day on which he was taken up.*

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24^{38} ἄχρι ἧς ἡμέρας εἰσῆλθεν (= ἄχρι τῆς ἡμέρας ᾗ . . .), *until what day he entered, i.e.* the day on which. Acts 1^{24} ἀνάδειξον ὃν ἐξελέξω, *show* him *whom thou didst choose.* Acts 8^{24} μηδὲν ὧν εἰρήκατε (= ἐκείνων ἅ), *none of those things which ye have said*: we could say, *none of what you have said.* Acts 21^{16} ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (for Μνάσωνα παρ' ᾧ), *bringing Mnason with whom we were to lodge*: for ξενισθ. see §§ 245 and 279. Rom. 10^{14} πῶς πιστεύσωσιν οὗ οὐκ ἤκουσαν (prob. = ἐκείνῳ οὗ), *how shall they believe him whom they never heard?* The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21^{42} λίθον ὃν ἀπεδοκίμασαν

οὗτος ἐγενήθη, *the stone which they rejected, this became.* Here we might have had simply λίθος ὅν, or (following the examples of § 210) ὃν λίθον. A mixture of these has produced λίθον ὅν: the antecedent is attracted into the case of the relative, instead of *vice versâ.*

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7^{25} γυνή, ἧς τὸ θυγάτριον αὐτῆς, *a woman whose little daughter* (lit. *whose her little daughter*).

CHAPTER II

NOUNS

212. ***Number.***[1] The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10[2] *τὰ ὀνόματά ἐστιν ταῦτα, the names are these.* The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply. Matt. 10[21] *ἐπαναστήσονται τέκνα, children shall rise up.*

As in English, singular collective nouns often take a plural verb "*ad sensum*," *i.e.* to suit the sense. The principle of choice is just the same

[1] Of course the remarks on Number, Gender, and Case are not confined to Nouns.

as with the neuter plurals. Matt. 21^{8} ὁ ὄχλος ἔστρωσαν τὰ ἱμάτια, *the multitude spread their garments.* Plural pronouns can be used in referring to such words: thus Acts 15^{36} πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).

213. *Gender.* In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There are, however, exceptions to the rule of concord. Thus in Matt. 28^{19} αὐτούς (masc.) refers to ἔθνη (neut.), *nations.* In Mark 9^{26} πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried,* in the masculine; in Acts 5^{16} πλῆθος, *multitude*

(neut. sing.), is followed by the masc. plur. φέροντες, *bearing*. These are *ad sensum* constructions, correcting neuters which apply to *persons*.

The masculine is used in speaking of persons *generally*, even when women are meant: as in Acts 9^{37} (λούσαντες).

214. ***Case.*** This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. Speaking generally, the Nominative, Accusative, and Genitive cases answer respectively to our Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative, or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for*, an *at* or *in*, and a *with* case. The Vocative is our Nominative of address.

215. *Nominative*

We frequently find nominatives left "hanging" —*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2^{26} ὁ νικῶν . . . δώσω αὐτῷ, *he that overcometh . . . I will give him.* So Matt. 12^{36}, Acts 7^{40}, Luke 21^{6} etc.: such sentences will rarely cause difficulty, especially as we can

generally translate literally. A rather different case is Matt. 15^{32} *ἤδη ἡμέραι τρεῖς, προσμένουσίν μοι, they abide with me—(it is) already three days*: the expression of time is a parenthesis.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12^{32}, Mark 14^{36} etc.

Verbs of *being, becoming, being made, being called*, etc., take a nominative after them, as in English.

216. *Vocative*

This case is used for simple address, sometimes also for descriptive address (like the nominative), in which sense the interjection *ὦ* usually precedes. In John 17^{25} (*πατὴρ δίκαιε, righteous Father*) we find a vocative adjective with a nominative noun.

217. *Accusative*

This case and the two following are capable of being "governed" by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite

pronoun τις: thus ἀκούειν (τινός) means that ἀκούειν, *to hear*, may be found with a genitive, and σύν (τινι) that σύν, *with*, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap. IV.).

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb. The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below.

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice*

versâ; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted.[1] A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach, ask, clothe in, preach to, give to drink; make, declare, name,* etc. So John 14[26] ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all.* Luke 19[46] αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν, *ye made it a den of robbers.* One of these accusatives remains when the construction is turned into the passive. Rev. 17[4] περιβεβλημένη πορφυροῦν, *clothed in purple.* A special case is seen in John 11[44] δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound.* We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man* (namely) *his feet*," which is here put in the passive. So 1 Tim. 6[5] διεφθαρμένοι τὸν νοῦν, *corrupted* (in) *mind,* as we have to say. Among the less obvious cases of

[1] In this, unfortunately, Hickie is defective; but the construction of any verb could be found by examining the passages he refers to in which it occurs.

double accusative (or the corresponding passive construction) are Gal. 2^{7} *πεπίστευμαι τὸ εὐαγγέλιον*, *I have been entrusted* (with) *the gospel*; John 17^{26} *ἡ ἀγάπη ἣν ἠγάπησάς με*, *the love* (with) *which thou lovedst me*; Luke 12^{47} *δαρήσεται πολλὰς* (*πληγάς*), *shall be beaten many* (*stripes*); Eph. 2^{4}, Mark 10^{38} (end).

220. The adverbial uses start from the simple internal accusative, as in Matt. 2^{10} *ἐχάρησαν χαρὰν μεγάλην*, *they rejoiced a great joy*: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4^{35} *μηδὲν βλάψαν αὐτόν*, *having hurt him nothing*. 1 Cor. 9^{25} *πάντα ἐγκρατεύεται*, *is temperate* (*in*) *all things*. Rom. 6^{10}, Philem.^{18} etc. Extension in time or space is given by the accusative. John 2^{12} *ἔμειναν οὐ πολλὰς ἡμέρας*, *they remained not many days*. Luke 22^{41} *ἀπεσπάσθη ὡσεὶ λίθου βολήν*, *he withdrew about a stone's throw*. Miscellaneous adverbial uses, with verbs or numerals, are: John 6^{10} *τὸν ἀριθμόν*, (*in*) *their number*. Matt. 23^{37} *ὃν τρόπον*, (*in*) *which manner*. Rom. 12^{18} *τὸ ἐξ ὑμῶν*, (*as to*) *that* (*which comes*) *from you*, *i.e.* as far as *you* can.

221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of the use of the genitive with nouns. In Greek, as in English, *ἡ ἀγάπη τοῦ χριστοῦ, the love of the Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love him (*objective*): the context must decide. The *partitive*[1] genitive may be seen in Matt. 28[1] *ὄψε σαββάτων, late in the Sabbath*: note also Acts 21[16] *συνῆλθον τῶν μαθητῶν, (some) of the disciples came together.* Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs): *μείζων μου, greater than I.*

[1] This implies the taking of a *part* from a whole: thus "late in" implies that a "large part of" the day has passed.

(See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence. The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17^{22} *συστρεφομένων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς* (*they gathering*) *while they were gathering in Galilee, Jesus said to them.* Sometimes the pronoun is omitted, as in ver. 14 of that chapter: *ἐλθόντων, when they had come.* For the use of the genitive article *τοῦ* with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. *ἀκούω, hear*, takes gen. of person, acc. of thing, Matt. 2^{9}, Mark 4^{24}. *μιμνήσκομαι, remember*, Acts 11^{16}. *ἐπιμέλομαι, care for*, Luke 10^{34}. *ἐπιλανθάνομαι, forget*,

Heb. 6[10]. καταφρονέω, *despise*, Matt. 6[24]. μεταλαμβάνω, *partake of*, Acts 27[34]. τυγχάνω, *obtain*, Luke 20[35]. λαγχάνω, *obtain by lot*, Luke 1[9] (τοῦ θυμιᾶσαι, *the burning incense*). γεύομαι, *taste of*, Heb. 6[4], but with acc. in 6[5] (= *realise*). φείδομαι, *spare*, Acts 20[29]. ὀρέγομαι, *aim at*, Heb. 11[16]. ἐπιθυμέω, *desire*, Acts 20[33]. σπλαγχνίζομαι, *pity*, Matt. 18[27]. ἅπτομαι, *touch*, Matt. 8[3]. ἀντέχομαι, *hold on to*, Matt. 6[24]. κρατέω, *take hold of*, Matt. 9[25]. πλήρης, *full*, Mark 8[19]. λείπομαι, ὑστερέω, *lack*, Luke 22[35], Jas. 1[5]. ἀπαλλοτριόω, *estrange from*; ξένος, *alien from*, Eph. 2[12]. καθαιρέω, *depose from*, Acts 19[27].

223. The genitive of *price* is common: Acts 5[8] τοσούτου, *for so much*. Other miscellaneous uses are those with ἄξιος, *worthy*; ἔνοχος, *liable to*; κοινωνός, *sharing*. Many compounds of κατά, *against*, and πρό, *before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10[42], Rom. 6[9], Matt. 2[22], 12[10].

There remains a genitive of *time*, in a few set phrases, as νυκτός, *by night*; μέσης νυκτός, *in the middle of the night*; χειμῶνος, *in winter*; ὄρθρου βαθέως, *about early* (lit. *deep*) *dawn*. A very few

genitives of place are found: ποίας, *by what way*; ἐκείνης, *by that way* (understand ὁδοῦ, *way*, in each); τοῦ λοιποῦ, *for what remains.*

224. *Dative*

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give, say, please, resist, resemble, believe, serve, profit*, etc., where the examples are too numerous and obvious to need illustration. Then we have words implying *nearness*, especially compounds of ἐν and ἐπί, *upon* (of *motion*), and πρός, *towards.* A kind of possessive use appears with εἰμί, *be*; γίνομαι, *become*; ὑπάρχω, *be.* Luke 1^{14} ἔσται χαρά σοι, *there shall be joy for thee*, i.e. *thou shalt have joy.* Sometimes the verb is not expressed: Mark 1^{24} τί ἡμῖν καὶ σοί; *what* (*is there*) *to us and thee? what have we and thou* in common? A special case is the dative of *agent*: Luke 23^{15} οὐδέν ἐστιν πεπραγμένον αὐτῷ, *there is to him* (= he has) *nothing done*, i.e. *nothing has been done by him.* The dative of person interested may be seen in the following types. Rom. 6^{20} ἐλεύθεροι τῇ

δικαιοσύνῃ, *free unto* (*i.e.* emancipated from) *righteousness.* Matt. 23[31] μαρτυρεῖτε ἑαυτοῖς, *you witness for yourselves.* Rev. 2[16] ἔρχομαί σοι, *I come against thee.*[1] So of person judging: Acts 7[20] ἀστεῖος τῷ θεῷ, *fair in God's eyes.* Jas. 2[5], 2 Pet. 3[14], 2 Cor. 12[20], 1 Cor. 1[18].

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of ἐν, *in*, and παρά, *beside*, very often take this "dative of place." In a less materially local sense we have Matt. 5[8] καθαροὶ τῇ καρδίᾳ, *pure in the heart*; 1 Cor. 14[20] ταῖς φρεσίν, *in your minds*, τῇ κακίᾳ, *in evil*; 2 Cor. 7[11] ἁγνοὺς τῷ πράγματι, *pure in the matter.* Point of time is expressed by the locative dative: Luke 2[41] τῇ ἑορτῇ, *at the feast*; 8[29] πολλοῖς χρόνοις, *on many occasions.*

226. *Instrumental* uses are translated by *with.* Denoting accompaniment, we generally find the prepositions σύν and μετά invading its province, there being left only a few cases where verbs of *uniting with, mingling, following, striving with,* etc., govern a dative of this kind. Other types

[1] This dative is known as that of "disadvantage," *dativus incommodi.*

to be referred to this head may be seen in the following examples: 1 Cor. 11[5] *ἀκατακαλύπτῳ τῇ κεφαλῇ, with the head uncovered.* Acts 18[24] etc., *ὀνόματι, by name.* Matt. 6[30] *πολλῷ μᾶλλον, much more.* Matt. 15[4] *θανάτῳ τελευτάτω, let him die with death.* (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15[17] *λιμῷ ἀπόλλυμαι, I am perishing with hunger.* Acts 22[25] *τοῖς ἱμᾶσιν, with the thongs*; 1[5] *ὕδατι, with water.* Matt. 20[18] *κατακρινοῦσιν θανάτῳ, shall condemn with death.* Acts 8[11] *ἱκανῷ χρόνῳ, during a long time.* Jas. 2[25] *ἑτέρᾳ ὁδῷ, by another way.* *χράομαι, use,* always governs a dative, which belongs here: the verb originally meant *do oneself a service with.*

CHAPTER III

ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2^{29} *ἄνδρες ἀδελφοι*, *brethren*, lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply "man," "woman," or "thing," according to the gender of the adjective; but in some phrases more precise words are supplied—thus *ἡ ἐπιοῦσα* (*ἡμέρα*), *the following day* (whence *ἐπιούσιος* in the Lord's Prayer). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as Luke 16^{8} *τὸν οἰκόνομον τῆς ἀδικίας*, *the steward of unrighteousness, the unrighteous steward.* The *position* of adjectives

for epithet and predicate was described in § 205.

228. The *Comparative* has several constructions.

(*a*) The commonest is the genitive: see § 221. This is found also with the superlative πρῶτος (John 1[15]), as well as with verbs like ὑπερβάλλω, *excel*; διαφέρω, *differ from, excel*, etc. Note the abbreviation in John 5[36] *witness greater than John, i.e.* than the witness of John.

(*b*) ἤ, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14[5].

(*c*) After πλείων, *more*, and ἐλάττων, *less*, the ἤ is often omitted in (*b*) when a numeral follows. Matt. 26[53].

(*d*) ἤ with a sentence. Rom. 13[11], John 4[1].

(*e*) ὑπέρ, *above*, or παρά, *beyond*, with accus., Luke 16[8].

(*f*) Sometimes the positive with παρά (Luke 18[14]), or ἤ (Luke 15[7]), stands for the comparative.

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very, rather, somewhat.* See Acts 17[22], 2 Cor. 8[17] etc.; or, in adverbs,

2 Cor. 7^{7}, 2 Tim. 1^{18}. In Matt. 18^{1} *μείζων* = "of higher rank": the question is, "What is the rule of precedence?" the comparative is not, therefore, equivalent to the superlative.

229. *Numerals.* (1) *Μία* is used for *πρώτη* in expressing the day of the week, except in one place. (2) Note the idiom in 2 Pet. 2^{5} *ὄγδοον Νῶε*, *Noah as the eighth*, i.e. *with seven others.* (3) Distributives are generally expressed by repeating the cardinal. Mark 6^{7} *δύο δύο*, *two by two.* (Cf. Mark 6^{39} *συμπόσια συμπόσια*, *by companies.*) Sometimes *ἀνά* or *κατά* may be used, as Luke 10^{1}, *ἀνὰ δύο*, *two by two.* Occasionally this preposition behaves like a mere adverb, not governing a case: thus Mark 14^{19} *εἷς κατὰ εἷς*, *one by one.*

CHAPTER IV

PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition "governs a case" of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. *Εἰς τὴν γῆν = to-the-land inwards*, i.e. *into* it; *ἀπ' ἐκείνου = from-him away*; *ἐν τῇ γῇ = at-the-land within*, i.e. *in* it. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus *παρά = beside*: with the genitive, then, it

describes *motion from beside*, with dative *rest beside.*

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see the Lexicon. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. *A.* Genitive: ἀντί, ἀπό, ἐκ, πρό. *B.* Dative: ἐν, σύν. *C.* Accusative: ἀνά, εἰς.

II. With *two* cases (Genitive and Accusative): διά, κατά, μετά, περί, ὑπέρ, ὑπό.

III. With *three* cases (Genitive, Dative, Accusative): ἐπί, παρά, πρός (in older Greek ἀμφί).

These eighteen prepositions are constantly being prefixed to verbs, as εἰσβάλλω, from βάλλω. No other adverbs can be thus used "in composition." About a score of adverbs differ only in this disability from the prepositions just given: thus χωρίς, μέχρι, πλήν, ἕνεκα, χάριν. All take gen. only, except ἐγγύς (gen. and dat.) and ἅμα (dat.). They are called "*improper* prepositions."

232. The exact rendering of prepositions is

a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

Ἀντί = *instead of*, must be carefully distinguished from ὑπέρ = *on behalf of*: see Gal. 2^{20}, Matt. 20^{28}.

Διά = *through* (gen.), is important in Matt. 2^{15}, etc. (R.V.). Carefully distinguish διά with acc. = *because of*: Heb. 2^{10}, 1 Cor. $11^{9.\ 12}$.

Ἐκ = *from*, is often misunderstood in Phil. 3^{5} (i.e. *born of*). So is μέχρι = *as far as*, in 2^{8}.

Ἐν = *in*, has profound significance in such phrases as the Pauline ἐν Χριστῷ (Phil. 4^{7} etc.), where A.V. mistranslates. Cf. John 17^{21}. With τῷ ὀνόματι (John 16^{24}) it is much deeper than ἐπί (*on the basis of*): Mark $9^{38.\ 39}$. Notice ἐπί (dat.) in 1 John 3^{3}, *this hope set on Him* (R.V.).

Εἰς, *into*, often shares the significance of ἐν: cf. Rom. 6^{3}, and the phrase πιστεύειν εἰς, *believe into*, *i.e.* come by faith into union with.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

Ἀμφί = *around* (ἀμφιέννυμι).

Ἀνά = *up* (ἀναβαίνω); *up again*, *back* (ἀνακάμπτω); *again* ἀνασταυρόω). Cf. Latin and English words in *re-*.

Ἀντί = *against* (ἀντιλέγω), *opposite* (ἀντιπαρέρχομαι), *in return* (ἀντικαλέω), *instead* (cf. the noun ἀντίλυτρον).

Ἀπό = *away*, *off* (ἀπολύω), *back* (ἀπαιτέω), *un-* (ἀπελπίζω),

often *intensive* (ἀποκτείνω=kill *off*, ἀπέχω=have *in full*). Cf. words in *ab-*.

Διά=*through* (διαβαίνω). Also (=*throughly*) *intensive* (διαφθείρω). Very often answers to the prefix *dis-*, *di-* (διαφέρω, διαδίδωμι).

Εἰς=*into* (εἰσάγω), *to* (εἰσακούω).

Ἐκ=*out* (ἐκβάλλω), *from* (ἐκκρέμαμαι). Also (=*out and out*) *intensive* (ἐκπειράζω).

Ἐν=*in* (ἐγκρύπτω), *into* (ἐμβαίνω), *upon* (ἐμβλέπω). Cf. words in *in-* (when not negative).

Ἐπί=*upon* (ἐπιβαίνω), *towards, to* (ἐπακούω), *in addition* (ἐπισυνάγω), and hence *intensive* (ἐπιγινώσκω); *again* (ἐπαιτέω), *against* (ἐπανίστημι), *over* (ἐπισκέπτομαι).

Κατά=*against* (κατακρίνω), *down* (καταφέρω). Hence (=*down-right*) *intensive* (καταφιλέω).

Μετά=*with* (μετέχω). Often denotes *quest* (μεταπέμπω), or *change* (μετανοέω).

Παρά=*beside—to* (παραλαμβάνω), *from* (παραρρέω), *at* (πάρειμι); *along* (παραλέγομαι), *amiss* (παρακούω), *past* (παρέρχομαι), *compared with* (παρομοιάζω), *underhandedly* (παρεισάγω=bring in by a *side* way).

Περί=*around, about* (περιβάλλω), *over and above* (περιποιέω), *to excess* (περιεργάζομαι).

Πρό=*before* (προβαίνω, προγινώσκω, *forth* (προβάλλω). Cf. words with prefix *fore-*.

Πρός=*towards* (προσέρχομαι), *to* (προσάγω), *against* (προσκόπτω), *besides* (προσδαπανάω).

Σύν=*with* (συγχαίρω), *together* (συνωδίνω, συγκύπτω), *altogether* (συντελέω).

Ὑπέρ=*over* (ὑπεραίρω), *beyond* (ὑπερβάλλω), *abundantly* (ὑπερνικάω). Cf. words in *over-* and *super-*.

Ὑπό=*under* (ὑποδέω). Denotes *subjection* (ὑποτάσσω, *compliance* (ὑπακούω), *secrecy* (ὑποβάλλω), or *diminution* (ὑποπνέω). Cf. words in *sub-*.

CHAPTER V

THE VERB—VOICE, MOOD, AND TENSE

234. ***Voice.*** The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force. We may get a rough approximation thus. In Luke 12[1] προσέχετε ἑαυτοῖς, *take heed for yourselves* (dat. of "person interested," § 224), differs little from ver. 15 φυλάσσεσθε, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea. The various shades of meaning may be shown in the following examples:—(1) προσκαλοῦμαι, *I call to myself*; ἀπωθοῦμαι, *I thrust away from myself*; νίπτομαι (τὰς χεῖρας), *I wash my* (*hands*); ἀπογράφομαι,

I have myself enrolled; ἐβουλεύσαντο, *they took counsel among themselves*; βαπτίζομαι, *I submit myself to baptism.* (2) Where a distinct meaning arises: καταλαμβάνομαι, *I* (*seize in my* mind) *comprehend*; αἱροῦμαι, *I* (*take for myself*) *choose*; πείθομαι, *I* (*persuade myself*) *obey*; ἀποδίδομαι, *I* (*give away for myself*) *sell.* Sometimes the force of the Middle lies beyond the reach of our analysis. And as the Middle and Passive coincide except in their Aorist and Future forms, it often becomes a matter for exegesis to decide under which head an example is to fall.

Rarely the Middle is directly reflexive, as ἀπάγχομαι, *I hang myself.*

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.

236. The use of the *Tenses* is a most important subject for the exegesis of the N.T. The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

Present

The Present, as in English, often denotes future or past time. Future time—cf. our "he *is coming* to-morrow"—may be seen in Matt. 26^{2}, John 14^{3} etc.; the event is pictured as inevitable, or as already on its way. The "historic" present, as in Matt. 26^{40}, John 1^{29}, is a pictorial tense, denoting the act as vividly before our eyes. The only case where we are obliged to translate the Present by any other tense in English is when it comes with words like *πάλαι*, *long*; *ἀπ' ἀρχῆς*, *from the beginning*, where our idiom requires the Perfect; thus John 15^{27} *ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ*, *ye* have been *with me from the beginning*. Since, however, English is less disposed than Greek to give in dependent clauses the speaker's exact words, we should usually

make a further exception in such sentences as John 2^{9} *οὐκ ᾔδει πόθεν ἐστίν, knew not whence it was*; the Greek keeps the original words, "*whence* is *it?*" So Matt. 2^{22} *ἀκούσας ὅτι Ἀ. βασιλεύει, having heard that Archelaus was reigning.*

238. *Imperfect*

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist. But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9^{38}, Acts 26^{11}, Matt. 3^{14}, Acts 7^{26}, Luke 1^{59}, translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful. In Luke 5^{6} (*were breaking, began to break*) and the next verse (*were sinking*—the Infin. answers to an Imperf. indic.: see § 242) we have similarly an *incomplete* action described. Often the Imperfect is strikingly

pictorial; Mark 16^{3} *they were saying*—their anxious topic all the way. So 5^{28} etc. Repeated or continuous action in the past may be seen in Gal. 1^{13} *I used to persecute and ravage.*

239. *Perfect and Pluperfect*

The Perfect describes a completed action. Thus Luke 13^{2} ὅτι ταῦτα πεπόνθασιν, *because they have suffered these things.* It is constantly used to describe events that have a *permanent record* (especially in O.T. Scripture) or *abiding results.* The student may note for himself the telling force of the tense as seen in such passages as John 3^{18}, $5^{24.\ 45}$, 17^{10}, 1 Cor. 15^{4}, 2 Cor. 12^{9}, Heb. 11^{17}. In the last passage note the effective contrast of προσενήνοχεν (Perf.), *hath offered,* and προσέφερεν (Imperf.), *was offering.* The former depicts an event for ever enshrined in Scripture as an example: it is "completed," for the will implied the deed. The latter reminds us that in *fact* the deed was not consummated.

The Pluperfect is simply the corresponding Past.

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers exactly to our own Preterite. Being a "momentary tense" (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7^{27} *προσέκοψαν*, *smote upon*), or what took time (as in Acts 16^{6}, where *διῆλθον*, *went through*, describes a long journey). When once the exact meaning of the tense is seized, we may often follow English idiom and use other tenses, if we do not thereby alter the sense. In subordinate clauses, after *when*, *who*, etc., we may use our Pluperfect: cf. Acts 9^{27}. With *ἤδη*, *already*, and a few such words, we may translate by our Perfect, Phil. 3^{12}. There are other instances where our Perfect is a neater rendering, and does not materially alter the sense: thus see R.V. in Acts $10^{14.\ 15.\ 28}$. In Jas. $1^{11.\ 24}$ the R.V. gives the Present, regarding these as cases of the "Gnomic Aorist," in maxims and general statements. But we must rigidly keep the Preterite in the following typical passages:

Matt. 17^{5} *εὐδόκησα, I was well pleased*; 12^{18} *ᾑρέτισα, I chose*: the time is the epoch in the divine counsels when the Son was appointed to His redeeming work. John 15^{9} *ἐβλήθη ἔξω καὶ ἐξηράνθη, he was cast forth and withered*, inevitably and immediately as the vital union ceased.

241. *Future*

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of *εἰμί, am.* So Luke 5^{10} *ἔσῃ ζωγρῶν, thou shalt be taking men.* The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go?* (3) *you shall go.*

242. A completer system of Tenses would include the nine produced by expressing *continuous, momentary,* and *completed* action in *past, present,* and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses.

A. *Continuous*	B. *Momentary*
Present : λύω = *I am loosing.*	(*Wanting* : λύω often = *I loose.*)
Past : ἔλυον (Imperf.) = *I was loosing.*	ἔλυσα (Aor.) = *I loosed.*
Future : λύσω (ἔσομαι λύων) = *I shall be loosing.*	λύσω = *I shall loose.*

C. *Completed*

Present : λέλυκα (Perf.) = *I have loosed.*
Past : ἐλελύκειν (Plup.) = *I had loosed.*
Future : see §§ 75 and 245 (*end*).

For the tenses of the Participle, see § 254. In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole.* The few Perfects are explained as in § 239; and the Future infin. λύσειν = *to be about to loose.*

243. The ***Moods*** are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb.* The other two, Infinitive and Participle, differ from these in combining with verbal functions those of the noun or adjective.

244. *Imperative*

The Present brings out *continuous* or *repeated* action; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6^{33}, Luke 6^{30} with Matt. 6^{9-13} 5^{42}.

245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive:—With μή, in the Aorist, it regularly expresses *prohibition*; Mark 10^{19} μὴ κλέψῃς, *do not steal*. *Resolve* and *deliberation* appear respectively in such uses as: John 14^{31} ἄγωμεν, *let us be going*; Mark 12^{14} δῶμεν ἢ μὴ δῶμεν, *shall we give or not give?* Rom. 10^{14} πῶς πιστεύσωσιν, *how are they to believe?* Luke 9^{54} θέλεις εἴπωμεν, *wilt thou we should command?* So very frequently after ἵνα, *in order that*; μή, *lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of ἄν or ἐάν (§ 266), such as ὅταν, *whenever*; ἐάν, *if*; ὃς ἄν or ὃς ἐάν, *whosoever*, etc. Note that when an *Aorist* Subjunctive follows these we

translate by the *Future Perfect.* Thus Mark 9^{18} *ὅπου ἐὰν καταλάβῃ, wherever it shall have seized him*; Luke 10^{35} *ὅτι ἂν προσδαπανήσῃς, whatsoever thou shalt have further spent.*

246. *Optative*

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1^{2} *χάρις πληθυνθείη, may grace be multiplied*; Gal. 6^{14} *ἐμοὶ μὴ γένοιτο, may it never be for me!* The other uses are *potential*, and may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3^{14} *εἰ πάσχοιτε, if ye were to suffer.* Acts 25^{16} *πρὶν ἢ ἔχοι, before he could have.* Luke 22^{23} *συνζητεῖν τὸ τίς ἄρα εἴη, to question which it might be.* Acts 26^{29} *εὐξαίμην ἄν, I should pray.* Luke 6^{11} *τί ἂν ποιήσαιεν, what they would do.* For the very important particle *ἄν*, see § 268.

247. *Infinitive*

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus *λύειν* is originally *for loosing* or

in loosing. There are many uses which explain themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like "*To err* is human." Putting this second class apart by itself, we may note the following typical uses:—

248. Matt. 2^{2}; John 21^{3} *ὑπάγω ἁλιεύειν, I go a-fishing* (purpose); Rev. 16^{9} *οὐ μετενόησαν δοῦναι, did not repent unto giving* (consequence); Heb. 11^{15} *καιρὸν ἀνακάμψαι, opportunity for returning*; 2 Tim. 1^{12} *δυνατὸς φυλάξαι, able for guarding.* These are often called "complementary" infinitives. They are at once understood by the use of the English verbal noun in *-ing*, as above. The infinitive of *consequence* is generally accompanied by *ὥστε*: see § 283.

249. Infinitive as *subject*, Matt. 12^{10} *εἰ ἔξεστι θεραπεύειν, is healing allowed?* Rom. 7^{18} *τὸ θέλειν παράκειται, the willing is present.* As *object*, Acts 25^{9} *θέλεις κριθῆναι; dost thou wish for being judged?* Phil. 2^{13} *ὁ ἐνεργῶν τὸ θέλειν καὶ τὸ ἐνεργεῖν, who worketh in you the willing and*

the working. When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17[4] καλόν ἐστιν ἡμᾶς ὧδε εἶναι, *it is good that we are here.* When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it stand in the *Nominative*: see Matt. 19[21], Mark 9[35]; Luke 19[14].

250. The Infinitive appears freely with τοῦ and τῷ in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2[13] τῷ μὴ εὑρεῖν με, *through my not finding*; Heb. 2[15] διὰ παντὸς τοῦ ζῆν, *through the whole life* (living); Acts 14[9] πίστιν τοῦ σωθῆναι, *faith of* (*i.e.* for) *being saved.* Developed out of this Genitive Infinitive we have a large number of freer uses, where τοῦ with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of τοῦ with Infin. of purpose are Luke 24[29] τοῦ μεῖναι, *in order to abide*; Matt. 24[45] τοῦ δοῦναι, *that he*

should give. For the more extended use, cf. Acts 3^{12} *πεποιηκόσιν τοῦ περιπατεῖν αὐτόν, made that he should walk*; 10^{25} *ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, it came to pass that Peter entered*; 15^{20} and 21^{12}. Cf. § 282.

251. The conjunction *πρίν* or *πρὶν ἤ, before,* is usually followed by the Infinitive. John 4^{49} *κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου, come down before my child die.* Acts 7^{2} *πρὶν ἢ κατοικῆσαι αὐτόν, before he dwelt.*

252. *Participle*

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2^{20} *οἱ ζητοῦντες τὴν ψυχήν, the seekers-of the life.* Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional

clause. (See §§ 288, 289, 276.) Various paraphrases are applied in translation. Thus λύσας becomes *when, although,*[1] *because, if he loosed,* etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1^5 τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι, *to him that loveth us and loosed us.*

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that periphrastic constructions of the participle with parts of the verb εἰμί, *am,* are very common in the N.T.: their force will generally be ascertained from a literal translation. The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13^{23} γινώσκετε Τιμόθεον ἀπολελυμένον, *understand that Timothy has been released.*

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very

[1] The *concessive* use of the participle. This is the regular way of expressing *although*: sometimes καίπερ is added, as in Heb. 5^8 καίπερ ὤν, *although he was.*

carefully watched. Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1^{18} *οἱ σωζόμενοι, those who are being saved, οἱ ἀπολλύμενοι, those who are perishing*; where the Present describes the two classes of men simply as *on the road to* the several goals of salvation and perdition. With the article the present participle becomes a noun which is often virtually timeless: thus Eph. 4^{28} *ὁ κλέπτων, the stealer—ὁ κλέψας* would describe one who stole at some definite time in the past;—Matt. 27^{40} *ὁ καταλύων τὸν ναόν, the destroyer of the temple.* (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5^{10} *εἰσελθόντες εὗρον, they came in and found*; Matt. 4^{4} *ἀποκριθεὶς εἶπεν, he answered and said.* See also § 252. (3) The *Perfect* Participle answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of

completeness and permanence. Thus Matt. 28^{5} *τὸν ἐσταυρωμένον, who hath been crucified*; Rev. 5^{6} *ὡς ἐσφαγμένον, as one that hath been slain*: both depict the *unchangeable fact* of the Redemption. 1 Pet. 2^{10} *οἱ οὐκ ἠλεημένοι, those who had been uncompassionated ones* (a *state*); *νῦν δὲ ἐλεηθέντες, but who now received compassion* (the *act* of grace). (4) The *Future* Participle needs little comment. Thus 1 Cor. 15^{37} *τὸ σῶμα τὸ γενησόμενον, the body that will be.* Sometimes it expresses purpose: Acts 8^{27} *ἐληλύθει προσκυνήσων, he had come to worship* (lit. *about-to-worship*).

255. *Verbals in -τός and -τέος.*

The adjective in *-τέος* answers to the Latin Gerundive. It only occurs once: Luke 5^{38} *οἶνον νέον βλητέον, one must put new wine.* That in *-τός* is an old Past Participle Passive, historically equivalent to the Latin Passive Participle in *-tus* (*-sus*) and the English in *-d*. It often retains that meaning, as in *γνωστός, known*; *θεό-πνευστος, God-inspired.* Sometimes in intransitive verbs it is Active, as *ἄ-πταιστος, not stumbling.* Often it denotes capability, as *παθητός, capable of suffering*; *ὁρατός, visible.*

CHAPTER VI

ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. GREEK, even in the Hellenistic stage, is rich in "particles," but we must leave most of them to the Lexicon and mention only those which affect constructions. We may take first the two ways of saying *not*.

οὐ and μή.

What is said here applies not only to the simple words οὐ (or οὐχί—before vowels οὐκ, before *h* οὐχ) and μή, but to the compound words οὐδέ, μηδέ, *nor, not even*; οὔτε, μήτε, *nor*; οὐκέτι, μηκέτι, *no longer*; οὐδείς, μηδείς, *none*, etc.

The essence of the difference is that οὐ is *objective*, having to do with *facts*; μή is *subjective*, dealing with conceptions of *will* and *thought*:

οὐ denies, μή forbids, deprecates, disclaims. In the interval between classical and N.T. Greek, *μή* has largely encroached on the original territory of *οὐ*, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of *μή* with some of the moods tended to eject *οὐ* from the few uses left to it in those moods. The result is that *οὐ* is almost entirely confined to the indicative in N.T. Greek, while *μή* practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. *οὐ* is about twice as common as *μή*.

257. In places where either *οὐ* or *μή* may grammatically be used, we shall generally find that *οὐ* simply reverses the meaning of a single word or statement, while *μή* suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1^{28} *τὰ μὴ ὄντα* = *things reckoned as nothing, nonentities*; *τὰ οὐκ ὄντα* = *things non-existent.* John 10^{12} *ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν* = *he who is a hireling and is*

not a shepherd: ὁ μὴ ὢν would mean *whoever is not* —a *class*, whereas here a typically *individual* is depicted. Compare also John 3^{18} with 1 John 5^{10}. In the former, ὁ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν = *he who believeth not hath been judged already for not having believed*: unbelief is the *charge* on which sentence is passed. In the latter, ὅτι οὐ πεπίστευκεν = *because he hath not believed*: here simply the *fact* is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In *questions*, the different use of οὐ and μή is very clear. Οὐ introduces a question expecting the answer *yes*, like our "Is it *not* so?" Μή either expects the answer *no*, as in John 7^{51} 9^{27} etc., or puts a tentative question: thus John 4^{29} μήτι οὗτός ἐστιν ὁ χριστός; *can this possibly be the Christ?* Out of this we get a use of μή = *perhaps* (*can it be that . . .?*). Thus Matt. 25^{9} μήποτε οὐ μὴ ἀρκέσῃ, *perhaps there will be by no means enough.* We have also a use of μή in "indirect questions" (§ 294): as Luke 11^{35} σκόπει μὴ τὸ φῶς σκότος ἐστίν, *consider whether*

the light can really be darkness. Luke 3[15] διαλογιζομένων πάντων μή ποτε αὐτὸς εἴη ὁ χριστός, *while all were discussing whether perhaps he were really the Christ.*

259. A development of this use of μή is seen in clauses after verbs of *fearing.* Thus Gal. 4[11] φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα is really *two* clauses: *I am afraid about you—can I really have laboured in vain?* A fear relating to the past being thus put in the indicative, one regarding the future appears with μή and the subjunctive, the explanation being historically the same as before. Acts 27[17] φοβούμενοι μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, *fearing they might be cast into the Syrtis.* Fearing that something may *not* happen is naturally expressed with μὴ . . . οὐ: 2 Cor. 12[20] φοβοῦμαι μή πως οὐχ οἵους θέλω εὕρω ὑμᾶς, *I fear I may haply find you not what I wish.*

260. Much like this is the use of μή after verbs like βλέπω, ὁρῶ, *take heed.* Mark 13[5] βλέπετε μή τις ὑμᾶς πλανήσῃ, *take heed no one lead you astray.* A future indicative instead of a subjunctive indicates a danger imminently

feared. Col. 2^{8} *βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, take heed there shall be no one who makes prize of you.*

261. In all these sentences — where the originally *independent* character of the clause introduced by *μή* can be seen in a moment by translating after the model adopted above for Gal. 4^{11}—we see that it would be possible to translate *μή lest.* This prepares us for finding *μή* introducing clauses of *purpose,* where the independent origin is equally traceable. Thus Matt. 5^{25} *μή ποτέ σε παραδῷ, lest at any time he deliver thee up.*

262. *Combinations* of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12^{15}; Acts 4^{20}. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and "vulgar" English of to-day. Thus Luke 23^{53} *οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος, where no one had yet lain*; Mark 11^{14} *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι, may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of οὐ and μή (or their compounds), where no words come between them : it is used in very strong denials and prohibitions, the verb appearing in the aorist subjunctive or future indicative. Thus Matt. 5^{18} οὐ μὴ παρέλθῃ, *shall in no wise pass away*; Matt. 16^{22} οὐ μὴ ἔσται, *this shall never be*; Matt. 15^{5} οὐ μὴ τιμήσει, *he shall in no wise honour*. The curious example in Matt. 25^{9} was translated in § 258. Cases of μή followed by οὐ will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering*. So 1 John 2^{22} ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός, *he who denies that Jesus is the Christ*, lit. "denies, (saying) that he is *not*." Gal. 5^{7} τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι, *who hindered you from obeying the truth*? lit. "so as *not* to obey."

265. Uses of ἄν.

The particle ἄν can hardly ever be translated separately, but it has the most extensive influence

upon the meaning of the sentences in which it appears. As in the case of οὐ μή above, space will forbid our giving the history of its development. Ἄν has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions ἄν is equivalent to our enclitic, *ever*. Thus ὃς ἄν or ὃς ἐάν, *whoever*; ὅταν, *whenever*; ὅσοι ἄν, *as many as*, ἕως ἄν, *until*; ἐάν[1] (for εἰ + ἄν), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6^{56} ὅπου ἂν εἰσεπορεύετο, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3^{17} πᾶν ὅτι ἐὰν ποιῆτε, *whatever ye do*. The *aorist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10^{11} εἰς ἣν ἂν πόλιν εἰσέλθητε, *into whatever city ye*

[1] In St. John's Gospel we sometimes find ἄν as a short form for ἐάν = *if*. Conversely, in the A constructions ἄν is often spelt ἐάν: the learner must carefully distinguish this ἐάν from the former.

shall have come; 21^{22} *πάντα ὅσα ἂν αἰτήσητε, all things whatsoever ye shall have asked.*

267. In combination with *καί* (written *κἄν*), *ἄν* sometimes exerts no influence on the construction. We must not stay to explain. Thus, in Mark 6^{56} *κἄν, even*, practically is the same as *καί*.

268. (B) When *ἄν* is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the *indicative* (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.

269. Some verbs possess in themselves this contingent force without the help of *ἄν*. Thus *ἔδει, ἐχρῆν, it was necessary*; *καλὸν ἦν, it was good.* Greek idiom said "he was bound to do so," whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25^{22} *ἐβουλόμην* is not exactly *I should like* (*βουλοίμην ἄν*), but *I was wishing*, as we might say, "I was thinking I

would hear him." Occasionally the omission of ἄν in a contingent statement emphasises the certainty of a result: so Gal. 4^{15} τοὺς ὀφθαλμοὺς ἐδώκατέ μοι, *you* (as good as) *gave me your eyes.* See § 273.

270. **Conditional Sentences**

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The Apodosis may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The Protasis is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a protasis, or any clause which performs that function, is naturally μή. When, however, the meaning of a single word, rather

than that of the whole sentence, is to be reversed, we often find *οὐ*; and we sometimes find *εἰ . . . οὐ* meaning *if . . . not . . .*, with emphasis on the negative, where *εἰ μή* would have meant *unless.*

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

271. I. Simple Conditions in present or past time.

Protasis, *εἰ* with indicative; *Apodosis,* generally indicative, always *without* *ἄν.*

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25[11] *εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν, if I am a criminal, I do not deprecate death.* Acts 5[39] *εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε, if it is of God, ye will not be able.* Matt. 19[17] *εἰ θέλεις εἰσελθεῖν, τήρει, if thou dost desire to enter . . . keep . . .* Matt. 12[26] *εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμερίσθη, if Satan is casting out Satan, he was divided* (in this particular case—and every such case).

272. Many conditional sentences of this class

are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find ἐάν with subjunctive more often than εἰ with indicative. Thus Rom. 14[23] ἐὰν φάγῃ κατακέκριται, *if ever he shall have eaten, he has been already condemned.* John 8[16] ἐὰν κρίνω ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, *if ever* I *judge*, my *judgment is true* (*real*). Rom. 14[8] ἐὰν ζῶμεν, τῷ κυρίῳ ζῶμεν, *if we live, we live for the Lord.* 1 Cor. 15[32] εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, *if dead men are* not *raised, let us eat and drink.*

273. II. Unfulfilled Conditions in present and past time.

Protasis, εἰ with indicative, imperfect for present time, aorist for past.

Apodosis, indicative *with* ἄν, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7[39] εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν, *if he were the prophet* (as he clearly is not), *he would perceive*: both *present* time. Heb. 4[8] εἰ Ἰ. κατέπαυσεν, οὐκ ἂν ἐλάλει, *if Joshua had given them rest* (but he did

not), God *would not speak* (as He does) . . . : *past* and *present* time. Matt. 11[21] εἰ ἐγένοντο . . . πάλαι ἂν μετενόησαν, *if* the works *had taken place* . . . , *they would have repented long ago*: both *past*. John 14[28] εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, *if ye loved me* (now), *ye would have rejoiced* (when I spoke): *present* and *past*.

For omissions of ἄν (§ 269), cf. John 15[22] 19[11] etc. In 1 Cor. 12[19], Heb. 7[11], may be seen substitution of a question for the apodosis.

274. III. Future Conditions.

Protasis, ἐάν with subjunctive (rarely indicative, or εἰ with subjunctive).

εἰ with future indicative (more emphatic).

Apodosis, future indicative, sometimes the imperative.

Thus Matt. 28[14] ἐὰν ἀκουσθῇ, πείσομεν, *if it shall have been heard . . . , we will persuade him.* John 7[17] ἐάν τις θέλῃ ποιεῖν, γνώσεται, *if any one willeth to do, he shall know*; 7[37] ἐάν τις διψᾷ ἐρχέσθω, *if any man thirst, let him come.* (These last two might be classed as *general* conditions under I.) Matt. 26[33] εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι, *if all*

shall be made to stumble, I shall never be made to stumble.

275. A less vivid form of future condition is common in classical Greek, having εἰ with optative in Protasis, and optative with ἄν in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find ἐάν with the subjunctive sometimes replaced by εἰ with optative: Acts 20^{16} ἔσπευδεν εἰ δυνατὸν εἴη . . γενέσθαι, *he was eager, if it should be possible, to be . . .* So Acts 24^{19}, which in present time might be οὓς δεῖ παρεῖναι ἐὰν ἔχωσι, *they ought to be present, if they have . . .* In present time εἰ with optative may be seen in 1 Pet. $3^{14.\ 17}$ and elsewhere. For the apodosis of this form, cf. Acts 8^{31} πῶς ἂν δυναίμην, *how could I?* The normal protasis would there be εἰ μή τις ὁδηγήσαι με, *unless someone were to guide me.* Instead of this, the speaker's new-born hope that a guide *would* appear is reflected in the more vivid ἐὰν μή τις ὁδηγήσει με.

276. A few examples may be given of substitutes for the normal protasis or apodosis.

Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense: thus Rev. 22^{17} *ὁ διψῶν ἐρχέσθω, the thirsting one, let him come,* does not differ much in meaning from John 7^{37} (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11^{29} *κρίμα ἐσθίει μὴ διακρίνων, eateth judgment, if he discern not. . . .* (= *ἐὰν μὴ διακρίνῃ*). Heb. 6^{8} *ἐκφέρουσα . . . ἀδόκιμος, if it bears . . . it is rejected* (= *ἐὰν ἐκφέρῃ*).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19^{23} *ἂν ἔπραξα, I should have exacted* (*εἰ ἔδωκας, if thou hadst put* the money in the bank). Acts 26^{29} *εὐξαίμην ἄν, I should pray.* Acts 17^{18} *τί ἂν θέλοι; what would he mean?* There is no need to supply any *definite* protasis in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13^{9} *κἂν μὲν ποιήσῃ καρπόν, and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For *κἄν* = *καὶ ἐάν*, cf. § 8, *d.*) See § 301.

279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by *ἵνα, ὅπως, ὅπως ἄν*, or (rarely) *ὡς*, *in order that*, or *μή, lest, ἵνα μή, ὅπως μή, in order that . . . not.* These normally take the subjunctive.[1] Thus Mark 4^{22} *ἵνα ἔλθῃ εἰς φανερόν, that it may come to light.* Luke 8^{12} *ἵνα μὴ σωθῶσιν, that they may not be saved.* Matt. 5^{25} 6^{2}, Luke 16^{26}, Acts 20^{24} etc. Frequently, however, we find the future indicative, whose close relationship with the aorist subjunctive has been noticed before. So in John 17^{2}, Rom. 3^{4}, Matt. 7^{6}.

The Negative in final clauses is always *μή*.

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus Gal. 2^{2} *μή πως εἰς κενὸν τρέχω* (subjunctive) *ἢ ἔδραμον, lest haply I should be running, or should prove to have run, in vain.*

[1] In Eph. 1^{17} we have in W.H. *text ἵνα δῴη*, the *optative.* If this is right, *δῴη = may he give*: the intervening words seem to have caused the writer to forget the *ἵνα*, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive *δῷ* (W.H. *marg.*) has strong claims: this would be just like *ἵνα δῷ* in 3^{16}. The similar problem in 2 Tim. 2^{25} must be left to the commentators.

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2^{3} *ἐπορεύοντο ἀπογράφεσθαι, they went to be enrolled* (*for* being enrolled, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after *εἰς* or *πρός*. Matt. 6^{1} *πρὸς τὸ θεαθῆναι, with-a-view-to the being-beheld.* Matt. 20^{19}, Rom. 3^{26}. (3) The infinitive is put with the article in the genitive: Luke 1^{77} *τοῦ δοῦναι, in order to give.* Space forbids our attempting to explain this idiom historically. (4) In 2 Cor. 7^{12} we have *ἕνεκεν τοῦ φανερωθῆναι, for-the-sake-of its being-manifested.*

282. There are a good many passages where *τοῦ* with the infinitive and *ἵνα* with subjunctive appear to have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 *sqq.*). Thus Acts 10^{25} *ἐγένετο τοῦ εἰσελθεῖν, it came to pass that he entered.* Matt. 18^{6} *συμφέρει αὐτῷ ἵνα καταποντισθῇ, it is profitable for him that he should be drowned.* But it must be remembered that the *final* sense is generally latent, if not expressly present. Thus

in John 17^3 a very important difference would be introduced if *τὸ γινώσκειν σε, to learn to know thee*, were substituted for *ἵνα γινώσκωσι σέ, that they may learn to know thee*: the *ἵνα* gives the idea of *effort, endeavour*, to do what in all eternity can never be completely done. Similarly after verbs of *entreating* the clause with *ὅπως* strictly expresses the *purpose* of the entreaty, but practically describes its contents.

283. "Consecutive" or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (*a*) alone, as Col. 4^6 *εἰδέναι, so as to know*; or (*b*) with *ὥστε* (negative *μή*), as Acts 14^1 *λαλῆσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, so spoke that a great multitude believed.* The subject of the infinitive stands in the accusative case. Sometimes *ὥστε* becomes almost final, as in Matt. 27^1 *ὥστε θανατῶσαι αὐτόν, so as to put him to death.*

284. (2) *ὥστε* very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the

negative is *οὐ*. John 3[16] *οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, God so loved the world that he gave his Son.* Had the other construction—*ὥστε δοῦναι, so much as to give*—been used, some stress would have been taken off the *fact* of the gift and laid on the *connexion* between the love and the gift.

285. "Temporal" Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with *ἄν*. We may take *ὅτε, when*, as type of the former, and *ὅταν, whenever*, for the latter. The *ὅτε* type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated. When an event in the present or future is referred to, either the *ὅτε* or the *ὅταν* type may be used, *ὅτε* generally with indicative, *ὅταν* with subjunctive. If an *aorist* subjunctive appears with *ὅταν*, the sense is future-perfect: see § 266. Sometimes we find *ὅταν* with a past tense of the indicative.

286. *Until* or *before* is expressed by *πρίν* or *πρὶν ἤ*. This takes the accusative and infinitive construction. Acts 7^{2} *ὤφθη πρὶν ἢ κατοικῆσαι αὐτόν, appeared before he settled.* Matt. 26^{34}. But if a *negative* sentence precedes, it takes the subjunctive (with or without *ἄν*) or optative, the latter after a verb in past time. Luke 2^{26} *μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστόν, that he should not see death before he should have seen the Christ.* Acts 25^{16} *ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαί τινα πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, I answered that it is not the custom to give up anyone before the accused has his accusers face to face.* (Here the *ἔστιν* of the reported speech is virtually a past tense because of the past *ἀπεκρίθην*, which accounts for the optative.)

287. Several kinds of temporal sentences can be expressed by prepositions with the infinitive, turned into an ordinary noun by the article. Thus *while* by *ἐν τῷ*: Matt. 13^{25} *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, while men slept*—almost exactly = *in men's sleeping.* (But while we must use our *possessive* case, the subject of the Greek

infinitive is in the *accusative*.) *Before* is πρὸ τοῦ: Matt. 6[8] πρὸ τοῦ ὑμᾶς αἰτῆσαι, *before ye ask*. *After* is μετὰ τό: Matt. 26[32] μετὰ τὸ ἐγερθῆναί με, *after I rise again*. *Until* may be ἕως τοῦ: Acts 8[40] ἕως τοῦ ἐλθεῖν αὐτόν, *until he came*. Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus ἐρχόμενος is often *when he is* (or *was*) *coming*; ἐλθόντος αὐτοῦ, *when he came*, or *had come*.

289. **Causal Sentences**

There are various ways in Greek of expressing *because*. They may be thus briefly collected. (1) ὅτι or διότι, *because*, followed by the indicative. Οὐ is used for the negative. Thus Matt. 5[36] ὅτι οὐ δύνασαι, *because thou canst not*. (2) Genitive absolute, negative (in N.T. Greek) μή: Matt. 18[25] μὴ ἔχοντος αὐτοῦ ἀποδοῦναι, *because he had not* (*anything*) *to pay*. (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) μή: Acts 12[3] ἰδὼν . . . προσέθετο συλλαβεῖν, *because he saw . . . he proceeded also* (lit. *added*) *to*

arrest; Mark 2^4 *μὴ δυνάμενοι προσενέγκαι . . . ἀπεστέγασαν, because they could not bring . . . they unroofed. . . .* (4) *Ὅστις, who,* often implies *because he*: see examples in § 208. The negative would be *οὐ*. (5) The infinitive construction (cf. § 287) with *διὰ τό* or simply *τῷ*: for this use of dative compare those in § 226. The negative is *μή*. Thus 2 Cor. 2^{13} *τῷ μὴ εὑρεῖν με, through my not finding, because I found not.* Acts 12^{20} *διὰ τὸ τρέφεσθαι τὴν χώραν, because the country was supplied.*

290. **Noun Clauses**

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of *fearing* (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) *final* are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, how-

ever, the construction with ἐγένετο, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19[1] ἐγένετο Παῦλον ἐλθεῖν, *it came to pass that Paul arrived.* The same is very often expressed by entirely unclassical constructions which represent the Hebrew more closely: (1) καὶ ἐγένετο καὶ Παῦλος ἦλθε, lit. *and it came to pass and Paul arrived*; (2) καὶ ἐγένετο Παῦλος ἦλθε, *and it came to pass Paul arrived.*

292. The most important point here, however, is the construction of noun sentences as *object* to the verb, especially in what is called *Reported Speech* (**Oratio Obliqua**). Reported *statements* may be taken first. Just as in English, these may be expressed by an infinitive or introduced by *that* (generally ὅτι). The former construction belongs only to *principal* sentences, not containing a conjunction, other than καί or ἤ or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by ὅτι (or ὡς), and the quotation may follow in the exact words

of the original speaker, in which case ὅτι simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7^{20}. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.

293. Reported, or "Indirect," *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as ποῦ, *where?* πῶς, *how?* τίς, *who?* τί or ἵνα τί, *why?* (= ἵνα τί γένηται, *in order that what may happen?*) Only once do we find ὅπως, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that εἰ, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker's own words: thus Matt. 12^{10}.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we sometimes find the dependent verb turned into the optative, as in classical Greek. Luke 22^{23} ἤρξαντο συνζητεῖν

τὸ τίς ἄρα εἴη, *they began to examine the* (question) *who then it might be*: what they said was τίς ἄρα ἔστι; *who then is it?* Acts 17[11] ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so*: direct εἰ ἔχει . . ; *are they so?* (See § 293.) Acts 17[27] ζητεῖν τὸν θεὸν εἰ ἄρα γε εὕροιεν, *to seek God,* (wondering) *whether possibly they should find him.* Answering to this in present time is Luke 12[36] προσδεχομένοις πότε ἀναλύσῃ, *waiting* (and asking themselves) *when is he to return?* (See § 245.) Note that whenever the subjunctive is found in an *indirect* question, it would be found in the corresponding *direct.* (Contrast Latin.)

295. **Expressions of a Wish**

Wishes are very often expressed by the optative (without ἄν). 1 Thess. 5[23] ὁ θεὸς ἁγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθείη, *may God sanctify you, and may your spirit be kept.* Luke 20[16] μὴ γένοιτο, *may it never be* ("God forbid!") There is also a particle ὄφελον—which in classical Greek was ὤφελον, *I ought,* a 2nd aorist of ὀφείλω conjugated regularly—which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present,*

and the future one for the *future.* 1 Cor. 4^{8} ὄφελον ἐβασιλεύσατε, *would that ye had become kings.* Rev. 3^{15} ὄφελον ψυχρὸς ἦς, *would thou wert cold.* Gal. 5^{12} ὄφελον καὶ ἀποκόψονται, *would that they will even mutilate themselves.*

Of course many wish clauses are simply constructed with θέλω or βούλομαι.

296. Asseveration

There are some peculiar idioms for expressing very strong asseveration. When *negative,* we generally find οὐ μή, for which see § 263. There is also a curious use of εἰ, *if,* due to Hebrew.[1] Mark 8^{12} ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given.* Heb. 4^{3} εἰ εἰσελεύσονται, *they shall not enter.* An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14^{44} *thou shalt surely die,* lit. *to die thou shalt die.* This is imitated in N.T. Greek thus—(*a*) The infinitive is replaced by a noun in the instrumental dative: Matt. 13^{14} ἀκοῇ ἀκούσετε, *ye shall surely hear.* (*b*) A participle is substituted:

[1] Εἰ in εἰ μήν (Heb. 6^{14}) is simply another spelling for the Attic asseverative ἦ.

Matt. 13[14] βλέποντες βλέψετε, *ye shall surely see*, lit. *seeing ye shall see.*

297. **Anacoluthon**

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily realised when we try to picture the amanuensis slowly writing the large uncial characters on the parchment, while the Apostle's thoughts come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7[9] we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?*

(*τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅστις ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ ;*). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15^{22} the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative *γράψαντες* has in mind an equivalent, *the apostles determined.* Acts 19^{34} began with *ἐφώνησαν* in thought, but the more expressive *φωνὴ ἐγένετο μία ἐκ πάντων* is substituted. In

Acts 27^{10} the ὅτι presages μέλλει, but it being forgotten in the interval, we find μέλλειν, the accusative and infinitive construction. Luke 21^{6} is an example of words left hanging at the beginning of a sentence (§ 215): ταῦτα was meant to have a verb like καταλυθήσεται with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this "suspended nominative" is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated, as in John 7^{18} etc., where the subject of the sentence is taken up by οὗτος.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. $2^{4.5}$ must be left to the commentators. Rom. 12^{6} *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After προφητείαν we should naturally supply the simple imperative ἔστω, *let it be*, which may easily be

omitted. This ellipse encourages another one in the next clause, where we may supply ὦμεν, *let us be* (engaged) *in our ministry*. Then, by anacoluthon, the concrete ὁ διδάσκων is substituted for διδασκαλίαν, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply ἔστω, *let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, μεταδιδότω, προϊστάσθω, ἐλεάτω. In 1 Cor. 12[28] the normal construction would be οὓς μὲν ἀποστόλους, οὓς δὲ προφήτας, οὓς δέ, etc., but the substitution of an order of rank leaves οὓς μέν stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12[36], John 6[39] 7[38], Acts 10[36. 37] (R.V. and W.H. *margin*), 24[5-8] 26[3], Rom. 16[25-27], Col. 2[2] 3[16], 1 Tim. 1[3-5], Jude [16], and in many parts of the Apocalypse.

APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so.

(*a*) A number of monosyllables require distinguishing. Thus ὁ, οἱ, αἱ belong to the Article; ὅ, οἵ, αἵ to the Relative. ἡ = *the*, ἤ = *who*, ᾗ = *verily*, ἤ = *or, than*. ἧς = *of whom*; ᾧ, ᾗ = *to whom*; ὦ, ᾖς, ᾖ, subj. of εἰμί; ἦς, imperf.; ὦ = *O*. ἣν = *whom*, ἦν = *he was*. ὧν = *of whom*, ὤν = *being*. οὗ = *of whom* or *where*, οὐ = *not*. ἕν = *one thing*, ἐν = *in*. εἷς = *one*, εἰς = *into*. ἕξ = *six*, ἐξ = *out of*. For τίς and τις, πῶς and πως, etc., see pp. 64 and 68.

(*b*) Ἀλλά = *but*, ἄλλα = *other things*. ἑνί = *to one*; ἔνι = ἔνεστι, *there exists, it is possible*. αὕτη αὗται from οὗτος; αὐτή αὐταί from αὐτός; αὑτόν, etc., from ἑαυτόν (see p. 62). ταῦτα from

οὗτος, ταὐτά = τὰ αὐτά. ἕκτος = *sixth*, ἐκτός = *outside*. διά preposition, Δία accus. of Ζεύς.

(*c*) Ἀγών = *contest*, ἄγων = *leading*; ἔχθρα = *hatred*, ἐχθρά = *hostile*; τρόχος = *course*, τροχός = *wheel*; μόνη = *alone*, μονή = *abode*; πέτρων from πέτρος, πετρῶν from πέτρα (gen. pl. in 1st decl. being always -ῶν in nouns); φύλακας from φύλαξ, φυλακάς from φυλακή; ἅγια, neut. pl., ἁγία, fem. sing.; ἕξω = *out*, ἔξω from ἔχω; ὦσι from εἰμί, ὠσί from οὖς; χείρων = *worse*, χειρῶν from χείρ; etc.

(*d*) For ποιῆσαι, etc., see p. 26; for λιπεῖν, etc., p. 106; for δῴη and δώῃ, p. 119; ἔστι and ἐστί, p. 130. εἶπε and εἶπον are 2 aor. indic., εἰπέ imper., εἰπόν ditto with 1 aor. ending. The following will be found among the conjugations: πίθω act. πιθῶ pass. (pp. 88 *sq.*); λύθητε imper., λυθῆτε subj. (pp. 80 *sq.*); τίμα and φίλει imper., τιμᾷ and φιλεῖ indic., etc.; δήλου act., δηλοῦ mid. The futures of κλίνω, κρίνω, μένω, σκληρύνω, χέω should be seen in the List, or on p. 102. See also the List for αἱρῶ, αἴρω, καθαίρω, καθαιρῶ, ἕστηκε (ἵστημι), ἕστηκε (στήκω).

A fair number of complete identities may be

traced, which can only be distinguished by the context. Thus λέξαι may be imper., opt. or infin.; δηλοῖ indic., subj., opt. act., or indic. or subj. mid.; τιμῶν may be partic. of τιμάω, or gen. plural of τιμή; etc. etc.

APPENDIX II

301. Some technical terms, often met with in commentaries, may be given here with brief explanations.

Ad sensum (κατὰ σύνεσιν) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood by reference to examples, like those in §§ 212 *sq.*

Aposiopesis (= "hushing") is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13^{9} 19^{42}, John 6^{62}, Acts 23^{9}.

302. **Brachylogy** (= "abbreviation") is the

suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5^{36} (§ 228), or Rev. 13^{11} *εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, he had two horns like a lamb, i.e.* like a lamb's *horns.* There are some important examples with *πλήν* and *εἰ* (*ἐάν, ἄν*) *μή* = *except.* Thus John 15^{4}, on which Westcott says: "The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel." Acts 27^{22} *ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται πλὴν τοῦ πλοίου, there shall be no loss of life* (and no loss at all) *except of the ship.* In Luke $4^{26.\ 27}$ we have to understand "and he was sent to no widow at all, *except,*" "and no leper at all was cleansed, *except*": translating *but only* will give the sense. So in Rev. 21^{27}, where the literal rendering would imply that some of these evil-doers *were* "written in the Book of Life." Cf. John 5^{19}, Gal. 2^{16}.

Constructio praegnans (= "pregnant — *i.e. condensed*—construction") may be best seen in examples. Luke 6^{8} *στῆθι εἰς τὸ μέσον, stand into the midst* = come *into the midst* and *stand* in

it. Acts 8^{40} εὑρέθη εἰς Ἄζωτον = *was* carried *to Azotus* and *found* there. Cf. Ps. 9^{15} in English: "The nations are (*fallen into and*) *sunk down in* the pit." It is a special case of Brachylogy.

303. **Ellipsis** (= "lacking") is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (*a*) from the context, or (*b*) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (*a*) Mark 10^{40}, Rom. $12^{6.7.8}$, 2 Cor. 8^{15}, Gal. 5^{13}, Eph. 5^{22}; (*b*) Luke 2^{49} 12^{47}. Under (*b*) we have also ἡ δεξιὰ (χείρ), *the right* hand, ποίας (ὁδοῦ) = *by what* way, ἡ ἐπιοῦσα (ἡμέρα) = *the coming* day, ψυχρὸν (ὕδωρ) = *cold* water, πρόϊμος (ὑετός) = *early* rain. So also διάγειν (τὸν βίον) = *pass* one's life; προσέχειν (τὸν νοῦν) = *apply* the mind, *attend to*; αἴρειν (τὰς ἀγκύρας) = *raise* the anchors, *sail*.[1] Two important phrases,

[1] Cf. in English: *St. Paul's* (Cathedral), *application* (of the mind); to *sell off* (goods), to *give up* (an attempt), etc.

ἡ ὀργή = *the wrath* of God (Matt. 3^{7}, Rom. 5^{9} 12^{19}, 1 Thess. 2^{16}), and τὸ θέλημα = *the will* of God (Rom. 2^{18}), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall.*

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V.: help may be sought, for example, in the introductions to these books in the *Cambridge Bible for Schools* (such as Kirkpatrick's *Psalms*). Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5^{14} and 1 Tim. 3^{16}. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.[1]

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is con-

[1] A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's forthcoming work, *The Literary Study of the Bible* (Isbister), chs. i. and ii.: see especially p. 50, note 3, pp. 69 *sq.*, 76 *sq.*

stantly found in the most elevated passages, having no trace of the lighter associations common in English. Thus Luke 21[11] λοιμοὶ καὶ λιμοί, *pestilences and famines.* Heb. 5[8] ἔμαθεν ἀφ' ὧν ἔπαθεν, *he learned from what he suffered.*

Zeugma ("joining") is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as "I turned my back on goodness—and happiness" gives a fair illustration. We have it in 1 Cor. 3[2] γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, *I gave you to drink milk, not solid food*: out of ἐπότισα we have to supply "gave to *eat.*" Luke 1[64] ἀνεῴχθη τὸ στόμα καὶ ἡ γλῶσσα, *his mouth was opened and his tongue, i.e.* his tongue was *loosed.*

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